Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY HERALD

AT HOME AND ABROAD

JUNE 1937

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THE AMERICAN BOARD

The June *News Bulletin* will soon be in the hands of a wide circle of the Board's friends.

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We hope for 3,000 gifts, at an average of $30 each, this year. This will require many gifts in three figures, in addition to hundreds of new gifts sent by partners willing to share the privilege of this task.

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Gifts should be sent to Harold B. Belcher, Treasurer, 14 Beacon St., Boston

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THINK OF IT!

The giving of our Congregational and Christian churches to the missionary apportionment for the work of the state conferences, our national work under the Board of Home Missions, and our foreign work under the American Board, shows a 16.09 per cent increase for the period January 10 to April 30, 1937, compared with the same period of 1936. The following table shows the areas of the country with their relative percentages of gain:—

Area	*Total 1936*	*Total 1937*	*Gain or Loss*	*Per Cent*
New England	$74,175	$83,929	$9,754+	13.14+
Middle Atlantic	28,228	26,218	2,010—	7.12—
Southeast Area	1,861	2,236	375+	20.1+
Mid-West Area	53,441	67,486	14,045+	26.2+
Pacific Coast	16,525	21,587	5,062+	30.6+
Miscellaneous	3,315	4,653	1,338+	40.36+
GRAND TOTAL	$177,545	$206,109	$28,564	16.09% gain

We are abundantly able to carry this ratio of gain throughout 1937 and progressively lift the level of our support of the missionary work of our Congregational and Christian Churches so that as a church we can meet the urgent needs which confront our State Conferences and Mission Boards.

No one familiar with our national economy can question our ability to do this. From "Nation's Business" of May 1937 one finds these astounding facts:—

Seven per cent of the world's population lives in the United States of America.

Here we have the highest standard of living in the world.

Our people own more than half of the world's wealth.

We consume more than half of the world's coffee.

We drink more than one third of the world's tea.

We produce 60 per cent of the world's minerals.

We make 92 per cent of all the automobiles in the world and keep 90 per cent of them for ourselves in order that we may ride in comfort on 318,000 miles of hard surfaced highway, much of it built during the depression!

More than half of the transportation facilities and communication facilities of the world are used by seven per cent of the world's people.

Our people pay annual premiums on sixty-five million life insurance policies for their own security, and they did this even before the Government dreamed of establishing social security.

Over ten million families have building and loan and savings accounts.

In a recent census 55 per cent of farms in the United States were without mortgage and 60 per cent of urban homes were unencumbered.

Our Congregational and Christian Church property is valued at $176,000,000 and our total mortgage indebtedness on this property is only 6 per cent of the total valuation. Moreover, 74 per cent of our Churches have no debt whatever, but our Mission Boards are handicapped by inadequate funds.

Think of it!

On the reverse of this page appears the compilation of Apportionment Receipts prepared by the Missions Council for each State in the country. We rejoice in the evidence of the will to give. It is an American characteristic and it is the tradition of the Congregational and Christian Churches that they can do anything that they believe in, and thus we can and we will adequately stand behind the world work of our church.

LEONARD M. OUTERBRIDGE

Apportionment Receipts Jan. 10 to April 30, 1937
Compared With Same Period 1936

	State		A.B.C.F.M.		Home Boards		Total		Gain or Loss	Per Cent
NEW ENGLAND AREA	'36	'37	'36	'37	'36	'37	'36	'37		
Connecticut	4,206	4,323	7,138	8,338	8,160*	7,968*	19,504	20,629	1,125 +	5.76 +
Maine	2,115	1,810	992	927	1,003	698	4,110	3,435	675 —	16.42 —
Massachusetts	4,781	5,547	19,146	21,938	12,332	14,399	36,259	41,884	5,625 +	15.51 +
New Hampshire	2,437	2,988	2,489	3,242	3,008*	3,427*	7,934	9,657	1,723 +	21.73 +
Rhode Island	2,511	2,694	795	1,324	722	1,284	4,028	5,302	1,274 +	31.63 +
Vermont	2,052	2,867	133	100	155	55	2,340	3,022	682 +	29.14 +
Total	18,102	20,229	30,693	35,869	25,380	27,831	74,175	83,929	9,754 +	13.14
MIDDLE ATLANTIC AREA										
Middle Atlantic	3,205	3,543	1,675	1,453	1,876	1,639	6,756	6,635	121 —	1.79 —
New York	8,197	7,389	7,501	5,957	4,158	4,541	19,856	17,887	1,969 —	9.92 —
Pennsylvania	931	1,130	301	287	319	279	1,551	1,696	145 +	9.34 +
Evangelical Protestant	.....	.....	.....	.....	65	.....	65	.....	65 —	100.0 —
Total	12,333	12,062	9,477	7,697	6,418	6,459	28,228	26,218	2,010 —	7.12
SOUTHEAST AREA										
Southern Convention	.....	.....	125	903	155	190	280	1,093	813 +	2.90 +
Alabama	.....	.....	.....	1	4	55	4	56	52 +	13.0 +
Florida	.....	.....	605	514	740	56	1,345	570	775 —	59.8 —
Georgia	.....	.....	25	17	.....	285	25	302	277 +	11.08 +
Kentucky	.....	.....	5	100	.....	21	5	121	116 +	23.2 +
Tennessee	.....	.....	6	8	20	.....	26	8	18 —	69.2 —
Negro in South	.....	.....	63	32	113	54	176	86	90 —	51.1 —
Total	.....	.....	829	1,575	1,032	661	1,861	2,236	375 +	20.1 +
MID-WEST AREA										
Arizona and New Mexico	.....	.....	50	125	.....	10	50	135	85 +	1.70 +
Colorado	.....	.....	210	200	347	344	557	544	13 —	2.33 —
Illinois	5,447	8,380	3,292	3,693	2,081	2,032	10,820	14,105	3,285 +	30.3 +
Indiana	914	979	249	186	242	201	1,405	1,366	39 —	2.77 —
Iowa	1,490	1,794	418	523	427	588	2,335	2,905	570 +	24.4 +
Kansas	1,516	1,203	416	552	302	398	2,234	2,153	81 —	3.66 —
Michigan	3,431	4,442	1,413	5,636	1,264	1,790	6,108	11,868	5,760 +	94.4 +
Minnesota	4,245	5,053	949	1,116	556	828	5,750	6,997	1,247 +	21.1 +
Missouri	654	868	15	2	.....	218	669	1,088	419 +	62.6 +
Montana	.....	.....	121	46	251	126	372	172	200 —	53.7 —
Nebraska	1,828	2,134	395	484	310	307	2,533	2,925	392 +	15.4 +
North Dakota	.....	.....	80	105	144	200	224	305	81 +	36.1 +
Ohio	5,631	5,785	4,158	4,423	2,491	3,331	12,280	13,539	1,259 +	10.2 +
Oklahoma	.....	.....	5	.....	.....	.....	5	.....	5 —	100.0 —
South Dakota	.....	.....	326	616	624	1,148	950	1,764	814 +	85.6 +
Texas and Louisiana	.....	.....	.....	5	43	46	43	51	8 +	18.6 +
Wisconsin	4,330	4,525	1,316	1,542	1,275	1,496	6,921	7,563	642 +	9.27 +
Wyoming	.....	.....	64	.....	121	6	185	6	181 —	90.7 —
Total	29,486	35,163	13,477	19,254	10,478	13,069	53,441	67,486	14,045 +	26.2 +
PACIFIC COAST AREA										
California Northern and Nevada	5,167	5,387	1,559	2,112	1,405*	1,689*	8,131	9,188	1,057 +	12.9 +
California Southern	4,262	5,672	209	1,567	219	96	4,690	7,335	2,645 +	56.3 +
Idaho Southern	.....	.....	40	42	78	82	118	124	6 +	5.08 +
Oregon	.....	.....	8	10	12	.....	20	10	10 —	50.0 —
Utah	.....	.....	12	.....	30	.....	42	.....	42 —	100.0 —
Washington, Alaska and Northern Idaho	2,473	3,103	660	1,139	391	688	3,524	4,930	1,406 +	39.0 —
Total	11,902	14,162	2,488	4,870	2,135	2,555	16,525	21,587	5,062 +	30.6
MISCELLANEOUS										
Hawaii	.....	.....	2,594	4,374	320	277	2,914	4,651	1,737 +	59.61 +
German	.....	.....	48	.....	314	.....	362	.....	362 —	100.0 —
African Christian	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Miscellaneous	.....	.....	.....	.....	39	2	39	2	37 —	94.87 —
Total	.....	.....	2,642	4,373	673	279	3,315	4,653	1,338 +	40.36
Grand Total	71,823	81,616	59,606	73,639	46,116	50,854	177,545	206,109	28,564 +	16.09 +

*Includes receipts retained by states for Ministerial Relief.

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Foreword

This is the Summer Conference number of the magazine as might be inferred from cover and frontispiece.

Betty George of the Eliot Church, Newton, Massachusetts was delegate from her state to the Lakeside Conference. Paul Ward, nephew of Medical Secretary Mark Ward of the American Board, son of Dr. St. John Ward, formerly missionary of the American Board, is chairman of the Committee on the Christian Youth Movement. Henry Sloane Coffin is president of Union Theological Seminary, New York. Thomas A. Goodwin is pastor of the church in Littleton, New Hampshire. Mrs. Fred Stever's husband is pastor of the Lyndale Church, Minneapolis. Frank Rawlinson is editor of the *Chinese Recorder* and lives in Shanghai, China. Harry Martin is on the staff of Jefferson Academy, Tunghsien, China. Dr. McCord is returning to the McCord Zulu Hospital in Durban, South Africa. John Van Schaick, Jr. is editor of *The Christian Leader*.

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Continuing the *American Missionary* and the
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ALABAMA GIRLS AT SEALACON SUMMER CONFERENCE

"All the young people sent from our church have come back with broader horizons, new ideas . . . leaders are developing"

My First Conference*

By Betty George

We went up Round Top for our first vesper service at a Northfield Summer Conference; and as I sat on the grass under those pine trees, and looked out into the haze of the sunset and felt the silent fellowship of all those young people and those older people who had come to help and guide us, I felt rather awed by it all.

I felt I wanted in some way to dedicate my life, if possible, to bringing this experience to those who could not get it first hand. I breathed a silent prayer that this might come to be.

Young people have an idea of what they believe, but it is not a very clear one. And for me Northfield crystallized in a way my vague ideas of faith, brought them to life, made them something real, and it helped bring new ideas of faith and new inspiration.

WHAT TODAY'S YOUNG PEOPLE NEED

I think young people of today need that more than anything. A stream, you know, can rise no higher than its source. So many of us have forgotten that there is a Source; summer conferences have a way of calling it to our attention.

I found a way of bringing that Source to other people; for courses in leadership training bore fruit; perhaps not then, but when we got home to our local groups.

A girl from my church who went last year could not do enough to show what Northfield meant to her. She was made chairman of the Worship Committee of the Church.

She told the other young people on the committee about the plans and services of worship she had studied at Northfield, and about one particular series on finding God in music, in poetry, in nature, in great men and women.

She had the thrill of formulating all the worship services of the Sunday School for the year. All the young people sent from our church have come back with broader horizons, new ideas which they are so interested in making work that they fire the whole group with enthusiasm. Leaders are developing.

The candlelight service the last evening made a tremendous impression on me. After Communion, we were given candles, which in the first row were lit by the ushers; then the first row turned and lit the candles in the next row, saying a little prayer. When all the candles were lit, we started singing "Follow the Gleam" and marched out of the chapel back to our tents.

There each was to write himself a letter, to be given a friend who should mail it back the next winter. The whole service, the thought of this beautiful experience being over now, was put into my letter, and when I got it in the winter it brought it all back to me, and served as greater stimulus for my year's work.

Well, that was Northfield, the first conference I ever attended. Then last June came Lakeside with its nine hundred delegates, and I was so impressed by the spirit of coöperation there.

To think that young people from all over the country, North and South, Negro and White, could meet together and plan the Christian way of living, of bringing in a new world, and to do it with so little friction; in fact, there was no friction at all.

We all caught a wonderful vision, and it seemed to sweep aside everything else. We were caught up by a great surge of enthusiasm. This vision and this enthusiasm have lasted a long while for me. The conference was such a tremendous milestone in my life that I still remember it vividly.

Summer conferences make young people conscious of a mission in life. The need for true dedication is what I got from Northfield and from Lakeside and that is what countless young people have gotten. They have been awakened to the need that is calling them, and I know that most of them have answered that need in a way that has gratified the hearts of those who sent them.

*Part of a stenographic report of an address given in Pilgrim Hall, Boston.

Second Thoughts*

By Paul Langdon Ward

THE Lakeside Conference last summer meant that for the first time I had the sense of young people, Christian young people, from all over the country, standing together and ready to work together.

Such conferences take the individual out of the limitations of his own community and give him a sense of what God is doing over the state, over New England, over the United States, or over the world.

This is a most important function of the conference; for very many young people, particularly young people in colleges, have the feeling of being lost, being isolated, all alone, not quite sure of themselves, because there are not enough of their fellows in whom they have absolute confidence, whom they can admire, who believe as they do.

The conference gives them that vision of Christianity as a whole which I think is tremendously powerful and helpful.

A NOTE OF CRITICISM

But I feel I should introduce a note of criticism of the summer conference. The common objection is that it is too much apart from the world and is too pleasant a social experience.

It costs too much money for certain men and women who should be present, and that, I think, is a real point.

Could the summer conference be changed a bit, be given a slightly different form, and still retain its known values?

Can't we do something more than we do? Cannot Christianity as a *dynamic way of life* be made more real?

There are things not called "summer conferences"—the summer work camps and summer projects of different sorts—which have tremendously caught the imagination of young people with whom I have been in contact.

The testimony of those with whom I have talked has been unanimous that the youth movement down in the Tennessee Valley, or in flooded areas, or in the Chicago slums—wherever it is seriously working at a sacrifice—has meant more to them than has anything else.

This, you see, is very interesting, because it is putting the Christian way of life into action as an alternative to study and discussion and inspiration.

I understand that in China, when students go out for conferences, they work all day, then gather in the evening to develop their sense of the reality of what they have been trying to express in their lives, or have been trying to express during the day in active contact with those who are underprivileged and with those who are fighting the battle of life.

Then, a little closer home, a number of conferences have limited objectives which may meet this same type of criticism. Lakeside was not a conference simply. Lakeside was a legislative session. The young people decided there what would be recommended to young people all over the country, and that form was tremendously important.

It meant we were there on a job that was a necessary part of a tremendous undertaking, and when the job was done and we had the Communion service before leaving, it seemed to me the most significant thing I had taken part in in my whole life. We had discovered unity. We had been able to reach decisions. We were leaving to carry this message back home.

That is the sort of thing a conference can do. Perhaps it is a weakness of some conferences here and there that they are simply summer conferences, instead of facing a particular job and trying to get it done.

But, with a definite task to perform, the conference has a unique place in the experience of young people trying to forge a new kind of enterprise to build the Kingdom of God.

*Part of a stenographic report of his address given in Pilgrim Hall, Boston.

Women in the Church Today*

By Mary Darling White

It was my privilege nineteen years ago this summer at Wells College to be with the group that organized our first young people's conference. I continued with them until I became your National Secretary four years ago.

It is sort of heart-warming, when you go into churches in your own state, to find a group of young people who come up after the service and say:

"Hello, Mother White, how are you?"

It is a great experience, and somehow I have a feeling that this summer conference work has a purpose, as these young people have told you.

I am going to stress one thing which these young speakers did not stress enough: after we have sent young people to conferences, helped them with our money, we older people, what have we done after they have come back?

Sometimes we have broken their hearts, just plain broken their hearts, because they have come back with enthusiasms, with desires to do something for their churches, and then—they couldn't do this; they couldn't do that; they couldn't use the women's room for a meeting because nothing must be disarranged; they couldn't put on a meeting of that kind because it never had been done that way.

As I have traveled across the country I have seen the need of gathering together the woman-power in our churches as it never has been aroused and gathered before. It is not necessary to tell you why.

Ten years ago we women did something which I think was the height of loyalty: we gave up the raising and spending of money for specific pieces of missionary work which we called pledged work, and we became a part of the whole program to promote the life of the Church at home and abroad.

That did not work out so well at first. Many of the leaders were absolutely discouraged.

"We shall lose the women in our churches. If they don't raise the money and know where it will be spent, they simply will not come to our meetings. They will go into some other organization." How many times that was said to me those first two or three years.

Now that ten years have passed the women of our churches are organized as they never have been organized before for a straightforward job.

But what of the passion and devotion of the foreign missionary women of two or three generations ago?

They must be recaptured.

My generation must salvage loyalty and passion and devotion and sacrifice. We must step aside and allow the new generation to come in with their enthusiasm, different from ours, but honest. We must be the folks willing through love and sympathy to stand back and see that the job is promoted.

We must add to all this a deeper spiritual experience for every individual. We women of the church must have a devotional life of our own. I suggest to every woman in our churches that she write a letter to herself, find out if life means very much to her and how it can mean the most.

I suggest that in every church we find the group of women who are willing to come together, perhaps once a week, perhaps once a month, in prayer, before the regular meeting of the women's society. Ask them to pray for the rest of us; ask them to put into our hands some of the wonderful books being written today which we can take to ourselves. Ask them to prepare the regular devotional services for that society.

"I am sorry you were not here an hour ago," said the president of the women's society of a church where I arrived just in time for luncheon. "I would like to have had you meet with the prayer group that gathers downstairs every single Wednesday before our meeting. It has done something to this whole group. The rest of us who are sewing upstairs realize

*From stenographic notes of an informal talk in a Pilgrim Hall (Boston) meeting on the value of summer conferences. An address by Betty George of Simmons College and one by Paul Langdon Ward of Harvard Graduate School had preceded hers.

that there is this gathering in prayer downstairs. Gradually more of us are going to join that group, but we started with only four. Now we have twelve."

Then we must have factual knowledge of the program of the Church. We should read the MISSIONARY HERALD, *Advance*, *Social Action*, our State Papers, and every bit of material available for us which gives us fresh and intimate knowledge of our outreach.

Sometimes we have depended too much on speakers from Home Boards or American Board, and have not been willing to plan programs and dig out the facts for ourselves.

It is so easy to see pictures, to see news reels. It is so easy to just sit down, turn on the radio and get material that way; but wouldn't it be fine if in every one of our churches a group of women gifted in that particular way should prepare for the rest of us the information about the latest things that are going on through the agency of the Church?

Then we must develop better leadership. Successful Adult Leadership Training Courses for State, Association and local women leaders have been held at the regular Summer Conference sessions in Michigan, Illinois, South Dakota, King's Mountain, N. C., and this year for the first time in Montana and Ohio. For a week these women have discussed intimately the place of women in the whole church life.

And we must develop rotation in leadership. I am hipped on that. If, for example, you have a perfectly good treasurer, be thankful for her, but be sure that you have one or two others in the background who can be used sooner or later: there are women in every church who know finance, who like finance, and who like to share in it; who could bring their experience and advice to the rest of the group.

That is what I mean by rotation in office: those in office willing to have younger women brought in to share with them their joy and experience. Find out what your organization has meant in the past, what it is doing now. Consider the leadership of the past and of the present; consider whether you are finding those younger women who are very glad to share.

I heard a devotional service not long ago which was perfectly beautiful. After the meeting I talked with the younger leader and she said:

"I took Bible in college and hoped that I might have a further course in religious education. I wanted to do church work because I was interested in it, but things happened at home and I just couldn't go.

"Do you know, Mrs. White, this is the first time since I came back from college four years ago that the older women of the church have asked me to do anything. I have wanted to put on a devotional service. I knew I could do it."

Last January there were twenty-six State Presidents at the Mid-Winter meeting at Evanston. They were there as the result of an increasing sense these last four years that the only way in which the women of the church could work spiritually, intelligently, financially, and coöperatively was to develop the State organization, knowing that it alone reaches the local church.

We must have the feeling of coöperation as we never have had it before. I shall not forget a group of Girl Scouts at a meeting where each Scout troop had one of their number reporting for their organization. I have never heard anything lovelier than the way one girl presented the threefold purpose of Scouting.

I sensed that the whole troop was just boosting her. They sat there, thirty of those girls, listening to their leader, and it was just as though they were all holding her hands.

Can we develop that in our women's organizations, the spirit of coöperation? Can we say to a new leader: "We are back of you a hundred per cent, and we shall not criticize if you do something different from what has been done before."

I once heard the retiring president of a rather big organization say to the new president, a charming young woman: "You must do this and this and this." The young woman was very sweet and dignified, but she had her program all planned and she went through with it.

"She did very well, but I'm sorry she forgot those things I told her," said the retiring president.

Yes, the women of the Church today must do a great deal of re-thinking. I want us to be brave and willing to branch out and do the

[*Continued on next page*]

Challenging the Students

By Henry Sloane Coffin

THE question is often asked: Are theological students today as interested in missions as were their predecessors a generation ago?

The answer plainly is No.

Then, every class sent several of its ablest members to minister in other lands. The Seminary with which the writer is most familiar for a century had one in twelve of its graduates engaged in the foreign missionary enterprise.

But, for nearly ten years now, the Boards have been unable to commission the men and women who offered; and today they are not offering.

Inevitably interest has waned. The enterprise of spreading the Gospel throughout the earth seems to the young a closed undertaking so far as they are concerned.

Missionary problems are still studied in Seminaries, but not with the same eagerness. Missionary addresses are listened to, but not with the seriousness when men sat wondering whether they ought not to respond with a

"Here am I, send me."

This is not to admit that the spirit of sacrifice is lacking, or that there is less concern to Christianize an entire earth. Quite the contrary.

Did the Boards issue a call for volunteers and make plain immediate openings, there would be no want of response. The tragic fact is that the Church is not supplying the means with which to send out and maintain the missionary forces.

One who lives with the young people ready to serve the Church is impressed with the seriousness of their attempts to think through the implications of the Gospel for the whole life of man.

They own themselves their brothers' keepers. They are not conceited about it or patronizing. They respect men of other races and are eager to learn of men of other spiritual traditions.

They are not, however, without the conviction that Christ claims mankind and can alone be the Saviour of a race in confusion, strife, injustice, and pride.

They would willingly give themselves to make Him known and trusted and obeyed, and would prefer to go where the need is patently greatest.

But the representatives of the foreign missionary boards, who once made stirring appeals to Seminary students, no longer come with pleas for men.

Why blame these students for want of interest, when it is the rank and file of Church folk who do not offer them a chance?

Women in the Church today [*Continued from preceding page*]

thing that has got to be done today in America and in the world, and not do, because of some precedent, some past rule, the little things that are not worthy of us.

"It is by no means enough to set out cheerfully with your God on any venture of faith," wrote Alice B. Coleman in the preface to her story of her life. "Tear into smallest pieces any itinerary for the journey which your imagination may have drawn up. Your guide will keep no beaten path. He will lead by a way such as you never dreamed your eyes would look upon. He knows no fear and He expects you to fear nothing while He is with you."

Women, we have the opportunity of walking with God through a new world.

We must know and realize that there are little children that know nothing of living, that have no chance to live the abundant life.

We must know that there are women, not only in our own country, but around the world, who have no benefit of hospital, who have no benefit of loving counsel, who have no benefit of the things we take as a matter of course.

The women of our churches face this opportunity, and we certainly must face it with the most up-to-date tools and the most modern methods.

Kin to Adventurous

Left: The Italians know how to tog their babies out in style. (Snapped in front of the Mission.)

The Italians constitute the largest foreign group in New York City. One of the numerous "Little Italys" in which the city abounds is located quite near the South Church of Brooklyn, which was made famous by the ministry of A. J. Lyman. In a chapel formerly maintained by this church the Board of Home Missions is operating the Brooklyn Italian Mission.

Above: Brother and sister enjoy a curbstone lunch

Left: While the larger boys shoot craps

Christopher Columbus

Right: Underneath the "subway" is the place to play!

The Italian Missions program consists of a kindergarten, Sunday School, numerous clubs and Fresh Air Camp each summer. These pictures were all taken within a block of the Mission. More can be learned about its work by reading the article "In the Shadow of a Gas Tank" on page 261. The Mission is under the direction of Mrs. Sarah S. Beeman.

Above: And can you find a more promising looking kindergarten boy?

Right: And on the streets future "Yankees," "Giants" and "Dodgers" are prepared

A Debt of Honor

Its Payment Is Proposed

THE Executive Committee of the General Council, after earnest and extended consideration, has taken a definite step forward in the adoption of the following resolution:

RESOLVED: That the Executive Committee of the General Council, acknowledging the debt of honor that is owed to the Original Plan members and in compliance with the recommendation of the Cabinet of the Missions Council, to which the Directors of the Board of Home Missions, the Prudential Committee of the American Board and many Superintendents of State Conferences have given approval, hereby authorizes an urgent and widespread appeal in 1937 and 1938 to the churches of our fellowship for the purpose of meeting the churches' share of the Original Plan annuities.

The action of the Executive Committee comes after consideration of the proposal which was first suggested by the Missions Council and was supported by the representatives of our missions boards and by the personal letters of many state superintendents.

At the time of writing the matter is before the State Conferences with the hope and expectation that the members of our churches will see in this authorization by the Executive Committee an act of missionary statesmanship.

Concerning the moral obligation of providing the required amount to fulfill the promises made by the churches to the members of the Original Plan, there is no debate. The clauses of the resolution citing the repeated actions by the National Council, the Commission on Missions and the General Council, are a solemn, deliberate and unvarying declaration of purpose on the part of our most representative assemblies.

The denomination, through these declarations, has pledged its word to members of the Original Plan, who made and continued their investment in the Annuity Fund in the faith that the denomination would fulfill the promise that has been made.

While there is no contractual obligation between the Annuity Fund and the members of the Original Plan that their annuities should be paid in the full amount allowable under their certificate, the payment by the churches of their share of these Original Plan annuities has been a debt of honor certified by the repeated actions of the National and General Council.

On the part of the Executive Committee or at recent Midwinter Meetings, there has been no inclination to deviate from either the letter or the spirit of these declarations. The question throughout has been a question of method. The action of various councils culminating in that of the General Council at Oberlin, instructing the Commission on Missions to allocate through the apportionment such amounts from year to year as may be required to meet the part of the annuities not paid for by membership dues and the Pilgrim Memorial Fund Income, was expected to solve the problem.

As the amount of the annuities has increased from year to year, thereby demanding annually a larger proportion of the sharply limited total apportionment receipts, the State Conferences and the missionary societies have found it increasingly painful to carry out this provision. The urgency of the current missionary work continually competes with the obligation to the members of the Original Plan.

To the Executive Committee of the General Council, therefore, it seemed that an heroic effort to raise a sum of money sufficient to fund the remaining obligations of the Original Plan is the only effective way to deal with the situation which has developed.

The special committee appointed by the Executive Committee of the General Council to plan the organization and enlist the support of the State Conferences is composed as follows: Rev. Ferdinand Q. Blanchard, Chairman; Roger W. Babson, Rev. Arthur H. Bradford, Charles H. Seaver, Mrs. James Bixler, Rev. William F. Frazier, Rev. Fred F. Goodsell, Rev. Leonard M. Outerbridge, Rev. John C. Schroeder, Rev. Lewis T. Reed, Rev. Ralph M. Timberlake, Rev. Theodore R. Faville, Rev. Simon A. Bennett.

Chiang Kai Shek's Message*

WITHOUT religious faith there can be no real understanding of life. Faith in the cause of a revolution is not unlike religious faith. Without faith, human affairs, both great and small, are difficult of achievement.

Often when face to face with opposition and possible danger we mortals are prone to retreat and to abandon our work halfway. Such lack of confidence in ourselves is often due to the absence of a strong religious faith.

I have now been a Christian for nearly ten years and during that time I have been a constant reader of the Bible. Never before has this sacred book been so interesting to me as during my two weeks' captivity in Sian.

This unfortunate affair took place all of a sudden and I found myself placed under detention without having a single earthly belonging. From my captors I asked but one thing, a copy of the Bible.

In my solitude I had ample opportunity for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation, and to uphold righteousness.

I am, indeed, grateful to all my fellow Christians who continually offered prayers on my behalf. I was deeply conscious of a strong spiritual support for which I extend my hearty thanks to all Christians, and to which, before you all today, I testify that the name of God may be glorified.

The many virtues of Christ I cannot possibly enumerate. Today, being Good Friday, I merely wish to explain some of the lessons I have derived from the trials of Christ.

His utterances from the Cross are our spiritual inheritance. Entreating forgiveness for His enemies, He cried: "Father, forgive them; for they know not what they do."

Truly great is the love of Christ! In all my meditations I found these thoughts recurring and providing me with rich spiritual sustenance.

*His Easter message to the Eastern Asia Conference of Methodists at Nanking. It was quoted in press dispatches from China at the time, but the full text, sent by Rev. George Shepherd, reached the editors April 24.

EXPERIENCES DURING CAPTIVITY

To illustrate, I am going to recount some of my experiences at Sian. Before I went to Shensi on my second trip, I was already conscious of perverted thoughts and unusual activities in the army there.

I had previously received reports of intrigues and revolutionary rumblings that were threatening to undermine the unity of the state. My immediate associates tried to persuade me to abandon the journey, but I replied:

"Now that our country is unified and the foundations of the state established, the commander-in-chief of the armies has responsibilities for direction and enlightenment from which he dare not withdraw. Furthermore, I have dedicated my soul and body to the service of the state, and there can never be any consideration of my personal safety."

According to the record of the New Testament, when Christ entered Jerusalem for the last time, he plainly knew that danger was ahead, but triumphantly, on an ass, he rode into the city without anguish, without fears.

What greatness! What courage! In comparison, how unimportant my life must be. So why should I hesitate?

My fondness for my troops has always been as great as the love between brothers and this love drew me into the heart of the rebellion. Such disregard of danger in the face of duty caused deep concern to the government, worried the people and, for this, numerous prayers were offered by Christian friends. In the midst of it all my understanding increased and my love multiplied.

Following my detention my captors presented me with terms and demands, with tempting words of kindnesses, with threats of violence and torture and with a public trial by the "People's Front."

On every hand I was beset by danger, but I had no thought of yielding to pressure. My faith in Christ increased. In this strange predicament I distinctly recalled the forty days and nights Christ passed in the wilderness withstanding temptation, His prayers in the

garden of Gethsemane and the indignities heaped upon Him at His trial.

The prayers he offered for His enemies upon the Cross were ever in my thoughts. I naturally remembered the prayers offered by Dr. Sun Yat-sen during his imprisonment in London. These scenes passed vividly before me again and again like so many pictures.

My strength was redoubled to resist the recalcitrants and with the spirit of Christ on the Cross I was preparing to make the final sacrifice at the trial of the so-called "People's Front." Having determined upon this course of action, I was comforted and at rest.

AFTER SETTLEMENT OF SIAN AFFAIR

Following the settlement of the Sian affair, the rebels, knowing their unwise and treasonable actions, were naturally afraid.

Remembering that Christ enjoined us to forgive those who sin against us until seventy times seven and upon their repentance, I felt that they should be allowed to start life anew!

At the same time I was greatly humbled that my own faith had not been of such quality as to influence my followers and to restrain them.

Ever since training the cadets and launching the expedition, I have repeated to my followers these two principles:

(1) On detecting the slightest selfishness on my part, or discovering plans contrary to the interest of the country and the people, anyone may accuse me of guilt and put me to death.

(2) Should my words and actions betray lack of truth and good faith, or indicate departure from the revolutionary cause and principles, any of my subordinates may take me for an enemy and put me to death.

I honestly believe that these two sayings were prompted by sincerity and grew out of my religious faith. They are in line with the spirit of the love of Christ, and the forbearance and magnanimity of Dr. Sun Yat-sen.

The life of Christ reveals a long record of affliction and constant persecution. His spirit of forbearance, His love, and His benevolence shine through it all. No more valuable lesson has yet come to me out of my Christian experiences.

Dr. Sun Yat-sen was a Christian, and the greatest thing he received from Christ was love—love for the emancipation of the weaker races, and for the welfare of the oppressed people.

This spirit remains with us and reaches to the skies. I am an ardent follower of the revolution, and, although my faith in Dr. Sun at the outset did not appear to have any religious significance, it was similar to a religious faith.

For this reason I have become a follower of Dr. Sun and his revolution based on San Min Chu I.

Today, I find that I have taken a further step and have become a follower of Jesus Christ. This makes me realize more fully that the success of the revolution depends upon men of faith and that men of character, because of their faith, cannot sacrifice their principles for personal safety under circumstances of difficulty and crisis.

In other words, a man's life may be sacrificed, his person held in bondage, but his faith and spirit can never be restrained. This is due to confidence brought about by faith. On this Good Friday these reflections are ours. For such is the importance of faith in the revolution, and faith in religion.

What I have just said represents my spiritual conceptions of Good Friday, interspersed with a few facts out of my own experience. I offer them as a testimony, and not in any sense to exalt my own worthiness and achievements.

EDITOR'S NOTE: We understand that this story is now required reading in the Middle Schools of China. We are told, also, that the related experience has driven the Generalissimo to two periods of prayer daily instead of one.

Forward with Our Business

By Leonard M. Outerbridge

THERE can be, there must be, no question in the minds of any of us that our function is absolutely central and essential in the *saving* of *mankind.* This is an old-fashioned term without apology.

Synthetic substitutes for the conversion of the wills of men to the will of God have been proved short-lived. The work of positively converting men and women to following Christ with the whole allegiance of heart, will, and mind is the spearhead of our advance and the reason for the creation of the Missions Council.

We must see our task in the light of responsibility, estimate our resources and set ourselves to the achievement of what is required. Clear vision, consecrated wills and brave hearts are essential.

We should take such measures as may be necessary to bring home to the heart of our fellowship the imperative needs which call for the out-giving of life and money to proclaim to the world the unparalleled significance of Jesus and His gospel.

This is the task to which every true church of Jesus Christ must set itself, and any church that obscures that aim, and muffles that note, may as well throw down its banners, abjure its history and relinquish its place in the line.

We all acknowledge that in the church that we love there must be a fresh contact with the divine, a solemnizing mystery of the transformed character through union with the divine.

Whatever one does, wherever one goes, whatever agency one uses, the supreme task is to revive the conviction that the religious life is true, unique in the experience that it offers, essential to the peace of the individual and the world.

When that conviction has been made to prevail in the membership of our churches, we have a right to expect abundant fruitage from the enriched soil of human life, and we will be rewarded.

In the American mind, practical considerations always play their part in the contemplation of any problem. This trick of our racial mind is not due to utilitarian motives, but to an altogether praiseworthy unity of personality. We instinctively crave to improve the condition of the world of our day.

Religious revivals have invariably had results in both the political and economic field. We are on historically trustworthy ground when we expect that a vivid apprehension of the realities of a life merged with the divine and flooded with His presence will eventuate in a passion for service.

The practical question is: whether with this awakened apprehension there are at hand the means to make it significant in achievement. On that point there can be no question in 1937. Our country has definitely emerged into a period of active business with increased dividends and wages both higher and more widely spread.

The business reviews are unanimous in their reports from every field. The disbursement of surpluses and reserves in the form of extra dividends has enriched, at least temporarily, the large class of our Congregational constituency who are dependent upon the income from invested funds, and who are among the most liberal and constant supporters of missionary work.

Economists and investment men forecast a period varying in length from four years upwards during which business will be active and earnings high. There are dangerous elements in the situation that no thoughtful man would deny.

No one conversant with present-day trends can offer any alibi that our church members lack material means to support the program of their church. The business chart which follows, shows employment and wages in the factories are still going up beyond recently announced figures.

The wage earner is in relatively a better position than in 1929 with his wages at 101.5 and

his prices around 87.4. Each figure in the table below represents the percentage of 1923–25 as normal for the period stated. Most of the figures are adjusted for seasonal variations and are official, except those of April which were privately estimated.

	Production	*Employment*	*Pay Rolls*	*Wholesale Prices*
1929 average	119	105	109	95.3
1936 average	105	92	82	80.6
Jan. 1937	97	89	74	80.6
Feb. 1937	116	99.7	95.8	86.3
Mar. 1937	118	100.8	101.2	87.8
Apr. 1937 Est.	121	101.5	102.5	87.4

The expenditures of our people for luxuries and pleasure have set an all-time high. For illustration let us examine two popular pursuits only. Cigarette production in the United States set an all-time high for any month in March, 1937, with an output 14 per cent higher than in the like 1936 month, according to data furnished by the Federal Bureau of Internal Revenue. Cigarette production for March totaled 12,791,724,170 compared with 11,193,046,810 a year ago, an increase of 1,598,677,360 in one single month's production!

In 1936 American women spent $2,000,000,000 for beauty. This is almost a half billion dollars more than is spent annually in the United States for bread, cakes and pies combined. It is twice as much as is spent annually in the nation for cigars and cigarettes! Of this sum $340,000,000 is spent annually in forty thousand beauty parlors. The balance is spent in drug stores, department stores, etc.

The share of these expenditures which comes from members of our Congregational and Christian churches for these two items alone is several times greater than our total contributions for support of our local churches and the home and foreign missions of our churches combined!

Nevertheless, the era of increased spending power is here and now. The states where our strength lies are sharing in this expansion. Industrialized New England, the manufacturing Central West and the agricultural Northern-Central states will share in the increase of income which in 1936 rose from $32,000,000,000 in 1932 through $44,940,000,000 in 1933 to $60,000,000,000 in 1936.

We are far from being a plutocratic church but, by and large, the merchants, salesmen, farmers and professional people that make up the bulk of our membership will share in this increased income, as well as those who live on income from investments.

There is solid ground for encouragement that in the last year and a half the production of capital goods increased by 70 per cent, i.e., from 50 per cent to 85 per cent of normal. The replacement of obsolescent plants and dwellings is causing an immense activity until the need is supplied.

We can embark on our task with the assurance that if the spirit can be roused, the means for enlarged work are available.

How much longer shall our work be curtailed and its scope determined by how little we think the churches will give?

One wonders what would happen if all our ministers should have the courage to preach *all that we know* ought to be done by the churches of our Congregational and Christian fellowship in the name of our Lord and Christ if they are to retain honorably the name of being Christian!

It is suggested that one Sunday in June be set apart in each church for a special service presenting the needs of the missionary work of our churches.

A most appropriate sermon topic is found in the book of Haggai 1:5–8: "Now therefore thus saith Jehovah of hosts: Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes. Thus saith Jehovah of hosts: Consider your ways. Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith Jehovah."

Ours is a great heritage and our people have much more ability to undergird the building of the Kingdom of God than has been estimated.

I do not fear the lack of material ability. I fear the timidity which has gripped us so severely that in almost all places of leadership we have talked for five years in terms that it was inevitable that we should have less.

[*Continued on next page*]

Attention Friends

By Brewer Eddy

THE summer number of the *News Bulletin* is now on the press and will be distributed to many friends of the American Board on June 8th. A host of friends will read the news items and the challenge of this annual number with profound interest, because it touches the welfare of all the Board's missionaries abroad, and cultivates in a personal and intensive way the abiding interest in the ideals and purposes of the Board.

A feature of this *Bulletin* is the intimate news from China, including the recent photograph of Madam Chiang Kai-shek and the pictures of the young Marshal Chang Hsueh Liang never before published. Those who recall the anemic and unattractive pictures in the press at the time of the kidnapping incident, will be surprised at this interpretation of a friendly, frank champion of China, attempting in a misguided way to change the policy of his superior officer.

The purpose of this *Bulletin* is to ask for extra, individual gifts for the American Board. There can be no doubt that those who give in the summer period receive a special degree of personal interest and of satisfaction. It is hoped that the number of givers will rise to more than three thousand this year, to help bring the Board through a most difficult and critical situation.

For even should the gifts from churches meet the Board's budget estimate, we need to emphasize the fact that the budget cannot be balanced unless gifts from individual friends exceed those of last year.

The spirit in which the gifts have been made each summer has revealed the deep interest and devotion of the intimate friends of the Board who share in the responsibility each summer.

One novel point appearing in this *Bulletin*, is the suggestion that a few of the more fortunate may wish to give shares of stock, or other securities, which may have increased in value but can be given to this Cause without taxation for that gain. In days of old, people gave watches and rings when their hearts were touched; today it may well be shares of stock fortunately purchased in the dark days of the early thirties.

This note may best conclude with the theme of the advertisement appearing on the inside front cover, which seems to be the slogan for the moment:

PLEASE STAND BY

Forward With Our Business

[*Continued from preceding page*]

In the past seventy-five years our denomination has grown in a very amazing way. The wealth of our church property, not including endowments, but only of buildings, has multiplied from $13,327,511 in 1861 to $174,801,759, as of the last survey.

There will be some suggestion that part of this property is mortgaged, but the total amount of mortgage of all of our churches represents but 6 per cent of our total church property and 76 per cent of our churches have no mortgage debt whatsoever.

It is timely that we ask what shall be the scope of our appraisal of the world's needs. Shall it be limited by what we think the churches will give, or could give; or shall it be limited only by what we know ought to be done?

The motive for the expansion of our missionary work is radically different from that which prompts the business world to move with alacrity to take advantage of returning prosperity.

However, does it not behoove the Church of Christ to project into this renascent prosperity every ounce of spiritual strength that it has to guide these awakened forces into channels that will permanently bless and strengthen our national life, saving us from the devastating forces that tore the very foundations of our nation in the former spendthrift era?

Rawlinson on China

THE struggle of Christianity to win a place in China is now ending. It is no longer an alien movement.

The struggle of Christianity to build, with the Chinese, a better China, is just beginning.

Christian forces are a recognized part of the reconstruction period with remarkable opportunities for coöperation with local and even national governmental agencies and authorities opening up. This definitely testifies to the fact that the mind of China is seeking some reconstruction aims that are in line with Christian principles.

The extent to which the Christian church and the Christian missionary movement is able to grasp these present opportunities for coöperation will have significant bearing on the survival of Christianity in China.

HE WRITES AFTER FURLOUGH

These are some of the keen observations of a seasoned Christian journalist, Dr. Frank J. Rawlinson, of *The Chinese Recorder*, as he sizes up the situation after furlough in America and takes up again his editorial pencil in Shanghai.

"I have been deeply impressed with what I can only describe as a new opportunity opening up before Christian forces," he writes.

"In my speeches at home I mentioned the possibility of it, but it has gained momentum during my absence.

"I refer to the opportunity for coöperation between Christian forces and agencies working along reconstruction lines in China. This includes coöperation with local and even governmental agencies and authorities.

"To me it is the outstanding feature of the situation at present confronting Christians in China. With it goes a widespread willingness to listen to what Christians are saying. It shows that the mind of China is seeking some reconstructive aims that are in line with Christian principles.

"In other words, for those Christians who are socially as well as individually minded—by no means the majority—there is now a growing chance to work with the reconstructive forces moving throughout China. Christianity in China is no longer an alien movement, though it still has alien aspects. It is part of the life of China that is moving toward a new regime.

"Christians now no longer need to think in terms of setting up models for China, largely Western: they are now seeking with the Chinese to find ways of doing together what they both want to do. To this extent there is a blending of the Chinese and Christian purpose.

"Christianity is no longer primarily a projection from the West into China, but a movement to some extent grounded in the Chinese mind and working in and for China. This opportunity for coöperation permits one to speak of a Christian dynamic in the making.

"Those missionaries and Chinese Christians who think of their task as one of preaching, teaching the Bible, and building a church membership along these lines only would not agree with me. But they will in time be affected by this new psychology of coöperation which is bound to grow in extent and momentum.

COÖPERATION IN MEDICAL WORK

"This movement toward coöperation between Christians and Chinese agencies is seen first in connection with medical work. Dr. E. H. Hume is heading up an effort to promote coöperation between Christian hospitals and the National health program of China.

"In so far as such coöperation is set up it means the Christianization of medical service in China and the Sinization of Christian medical work. Christian hospitals should win thereby a closer relation both to their communities and those needing their services. It is not without significance that a *medical* missionary is adviser to the National Bureau of Health.

"Second, in so far as Christian education in China is fitting in with the program of the Ministry of Education and registering its schools, there is coöperation between Christian schools and China's educational agencies. This is where most Christian schools are at present. They, like the hospitals, are being de-alienized. One hears little today about the 'foreignizing' influence of Christian schools.

COÖPERATION IN RURAL SERVICE

"When it comes to attempts to study and improve agricultural life Christian universities are playing a notable part. Between them and governmental agencies there is a growing coöperation.

"That this coöperation is, in a sense, reciprocative is seen in the fact that in 1934–35 the Central Government appropriated $720,000 (Chinese currency) to thirty-two educational institutions in China, of which 42.36 per cent went to fourteen Christian institutions, thirteen of which were universities.

"Through this reciprocative coöperation Christian education is entering into the movement to rebuild the life of China on a much wider scale. It is one of the chief notes in present-day China's call to Christianity. It is a new note in the Macedonian call.

"Third, this same opportunity to coöperation with Chinese reconstructive agencies is now being presented to the Church. It is here, I think, that I notice the most marked change, though response thereto is less in evidence as yet on the part of the churches than of either the hospitals or schools. Of the three, the Church still has the biggest bump of institution-consciousness, though that phrenological sign marks all three in varying degrees.

"The fact that the ten welfare centers of the National Economic Council established in Kiangsi are in charge of a Christian, Chang Fu-liang, is one evidence of this type of coöperation.

"The Kiangsi Christian Rural Service Union is a more definite sign. That movement has both grown out of the Church and aims to make church life a factor in its rural welfare work. It has the sympathy and support of highly placed Chinese officials and works with local authorities.

"There are, of course, other pieces of work in village reconstruction in which coöperation between Christians and authorities is in evidence, such as the plan of Dr. W. H. Felton in Nanking Theological Seminary so to develop fifty rural churches that they may find their place in the reconstructive needs of their communities.

"Progress cannot go far without coöperation between the local church and authorities and agencies in the community concerned. Such coöperation between Christian and Chinese reconstructive agencies is a *necessity* for the Church if it is to take its part in building China's larger life.

"As that necessity becomes more evident churches at present unaffected thereby will have to fall into line if they want to do more than just build an isolated church group in a community.

NEW LIFE MOVEMENT

"The New Life Movement also presents opportunity for coöperation between Christians and its plans. It tends, it is true, to overemphasize 'blue laws.' It faces the danger of being a regimenting agent for Chinese youth, though I understand, on good authority, that General and Madame Chiang, its founders, do not so regard it.

"But it emphasizes the *necessity of training in character*. Also it is interested in rural reconstruction. So along these two lines there is an opening for coöperation between this movement and the Church. Its chief leaders are Christian and interested in such coöperation. That George Shepherd is adviser to the New Life Movement shows that this coöperation is possible. Chinese Christians tend to urge it.

"In all this is emerging a challenge that the churches cannot evade. If followed up it means a widened area of service and influence for Christianity.

"To me it has a significant bearing on the survival of Christianity in China, for it means that the Christian forces are becoming a recognized part of the forces rebuilding China. That should help to give Christians a permanent place in the life of China.

"The struggle of Christianity to win a place in China is ending. That of Christian struggling with the Chinese to build a better China is beginning. To all but those with cramped notions of what Christian service should be this should bring encouragement."

Camera News

By
Dorothy P. Cushing

LET'S GO TO THE COUNTRY!

MARY DOING MARTHA'S WORK

Quite proud to be photographed wielding broom and dust pan to clean their church! Miss Lucia E. Lyons, of Tehchow, Shantung, China, takes us to visit a village congregation by means of her camera.

GIVE THEIR TIME

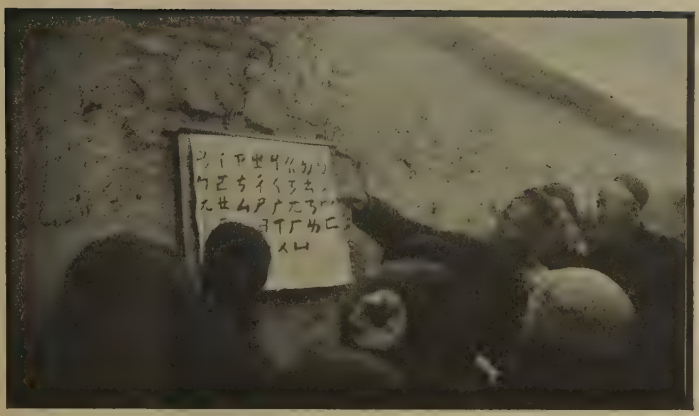
These men in our church do not miss Sunday morning service because they need to play golf for exercise! The stove needs a frame so they give a day's labor and make it.

READY TO BEGIN

The congregation waits in the chapel for the service to begin. See Mr. and Mrs. Wang and all the Wang children on the front row? We may have the name wrong—but you get the idea?

SHARING

When they learn something in this village church they feel obligated to pass it on to others. Here is a Christian, totally illiterate five years ago, telling a crowd in the adjoining village about how Christianity "opened the eyes of my mind" by teaching him the Thousand Characters.



WORKERS

The men also do lots of things beside pour coffee at a church supper. Here is a cheerful volunteer who regularly brings tin cans full of water for the Bible woman shown in the background.

A LITTLE CHILD LED THEM

Below we have a whole Christian family—leaders in the church we have just visited. The first member to become a Christian was the small boy on the extreme left. When only ten years old he begged the right of baptism. Since that time, about three and a half years, he has won his entire family to the faith and here they are, from grandmother down, posing proudly.

Chinese Christian leaders and their missionary associates feel that the great and crying need in the Christian church of China today is LEADERSHIP — TRAINED LEADERSHIP, and particularly trained LAY leadership.

When Pastors and Secretaries Get Together*

By Thomas A. Goodwin

Our first Missionary Clinic (in March 1936) was set up to diagnose the causes of the continued decline in missionary giving. It was expected that when the ministers were confronted with the picture of what the decline meant on the field they would forthwith go home and help reverse the trend.

In the time allowed for discussion it became evident that the pastors were willing to concede that the boards were doing good work and desperately needed more money. What they wanted to discuss was not financial statistics but the fundamental question, What is the ultimate reason for maintaining the missionary enterprise anyway?

After this question had been brought out and frankly faced, and all shades of conviction or lack of it expressed, the meeting closed on a high, positive note of consecration to the entire Christian enterprise of which the work of missions was recognized as an integral part.

In planning the second Missionary Clinic we allowed a period for discussion following each address, and of equal length. We resolved that this would be another "two-way" conference. That we succeeded was evidenced by the remark of a board secretary at the close of the meeting, "I've certainly gotten a lot out of this conference, and I am sure the boards and the ministers ought to understand each other better after this."

Our purpose was "to think together about the relationship between the local church and the world-wide enterprise, and the opportunities and responsibilities which the pastor has to help his church grow into the right relationship with the total Christian enterprise."

Some obstacles and difficulties encountered in this task were stated by a pastor, Rev. Marion E. Hall of Rochester (formerly A.B.C.F.M. worker in Japan), and the State Secretary, Rev. Robert G. Armstrong. Then Dr. John L. Lobingier, missionary education secretary of the Congregational Education Society, and Miss Helen Frances Smith, project secretary of the Home Boards, outlined some of the plans which should be included in any long term program of missionary education.

THE PROJECT PLAN

This led to a vigorous discussion of the "Project Plan," in the course of which the boards were taken sharply to task for allowing the churches to imagine that by "adopting" a missionary for support they really were keeping him in the field. The fallacy of this supposition became apparent when, in the days of retrenchment, missionaries were withdrawn whose "supporting" churches had kept up their giving.

All present seemed willing to concede the project plan has merit as an educational method. Some felt that its possibilities as a means of financial support were too great to be abandoned; though the limitations and difficulties are quite apparent. It is obvious that administrative control must be kept in the hands of the boards, since they are responsible for the strategy of the whole work, and must be free to make such adjustments as are wise and necessary. Is it possible to work out some coöperation in these matters between the boards and the supporting churches so that the project plan can be continued as a financial as well as educational enterprise, closely linking home church with mission field?

Dr. M. Russell Boynton, of the First Church in Newton, Massachusetts, gave a clear and heartening address in the evening session, dealing with the fundamental ground and motive of the missionary enterprise. He criticized the point of view which says we ought not to send missionaries to another country until we have made our own Christian, as a "perfectionist" policy, which if carried to its logical conclusions would paralyze every good work, and cause the abandonment of the local church, since its members are not perfect Christians. The building of the Kingdom of God on earth, of which missions are an essential part, is an attempt to lift the actual up toward the ideal, though this must always fall short of complete success.

On Friday morning the work of the various boards was briefly and vividly described by Dr. Boynton for the Home Boards, Dr. Fred F. Goodsell for the American Board, and Mr. Alfred Schmalz for the Council for Social Action.

Discussion served to reveal

*A Report of a Missionary Clinic, for the New Hampshire Ministers, held in Laconia, April 22 and 23. The author is chairman of the World Service Committee of the State.

that the ministers felt a genuine enthusiasm for the work on the field. If they had misgivings these were in the realm of administration, particularly in the matter of policy regarding money raising. This point came up again in the final half-hour, given over to a discussion on "What are we going to do about it?"

The statement was made, with apparent approval of many, that what was needed, in the boards not less than in the churches, was a revival of the evangelical spirit; that our diminished contributions reflected a shallow religious experience; that if we had the genuine Christian experience we wouldn't need drives for funds all the time.

OUR DEBT OF HONOR

Secretary Armstrong, who was to have spoken of the work of the state conference, asked to be allowed instead to present the question now troubling the denomination: where is the money coming from to pay the annuities coming due under the Original Plan? In spite of the warnings of the Ministerial Boards that the reserve was not being built up during these recent years, this deferred obligation has been neglected in order to meet what seemed like more urgent needs, until now the day of reckoning is approaching. Nearly a million and a half dollars will be needed in the next fifteen or twenty years to pay these annuities to men who were too old to take advantage of the Pilgrim Annuity Fund when that was set up.

Shall we raise a special fund? or apportion a larger percentage of the Apportionment to this cause? Will the state conferences, which have generally appropriated a larger share of the Apportionment in these stringent years, now relinquish enough to make up this amount?

Considerable discussion failed to indicate any unanimity as to how the money should be raised, but no one denied that it is a moral obligation which must be met somehow.

Four of the ministers—Rev. Shelton Bissell of Danbury, Rev. Walter Brockway of West Lebanon, Rev. Kenneth Bunker of Lyme, and Rev. Asa Parker of Boscawen conducted a panel discussion on "How to preach missions." They agreed in the practice of including missionary facts and motive in many sermons, but were divided on the custom of preaching a special missionary sermon occasionally.

Under the title of "How to practice missions in the local parish," two other pastors reported on their own experiences. Rev. Benjamin Andrew, of the yoked fields of Dublin, Harrisville, and Munsonville, told how a federated church had come to think of their work in community terms rather than inter-church terms, until the lines of division had almost disappeared, and they were now about to select for their missionary giving some equally inclusive work. Rev. Levering Reynolds, Jr., of Colebrook told of the cultivation of the rural area around his parish, in coöperation with the Methodist minister and with the aid in summer of a seminary student, to the end that little centers of church fellowship, which he called "cells," are being formed for worship services and summer vacation schools.

A Findings Committee, consisting of Rev. Arthur Rouner of Portsmouth, Rev. Gerald Parker of East Jaffrey, and Rev. Hermon Sawyer of Webster, made a thoughtful report, emphasizing many of the points mentioned in this summary, and laying special stress upon the need for closer fellowship between the local church and the mission field, and a deepening of the spiritual life of the churches. In this and all forward steps they felt the pastor was the key to the situation, and that "the general level of the missionary interest in a church can rise no higher than that of the minister himself."

IMPRESSIONS

Several impressions stand out in memories of this conference. We New Hampshire ministers have long rejoiced in our fine fellowship, cultivated especially in our September convocation at Winnepesaukee, and are accustomed to speak freely and frankly among ourselves about the interests we have in common, but about which we do not always agree. We were delighted to find that all our guest speakers fitted so well into this mood of informal and frank discussion, and seemed to relish it. There were some rather antagonistic viewpoints at times, but a fine spirit which opened the way to fuller understanding.

A second memory is the beautiful and helpful spirit of the three worship periods in which we were led by Rev. William T. Knapp of Nashua. Here is also appreciation of the fine hospitality of the Laconia Church and its pastor, Rev. Robert Blakesley.

Lastly there is the deepened conviction that when missions again receive increased support it will not be because prosperity is returning, nor because better schemes for raising money have been devised; but because at the heart of the Church, and in the hearts of individual members, a new fire of devotion is burning, and we see the Kingdom of God in its totality, in which there is neither home parish nor foreign mission, but one fellowship in Christ.

Are Young People Interested?

By Lucy M. Eldredge

"WHY youth's lack of interest in missions?"

This was one of the questions considered seriously at the Foreign Missions Conference of North America this year.

"How can we interest our young people?" is a question asked too frequently to disregard. And we know that those who believe so ardently in young people's missionary societies are disturbed as reports continue to show their decline or disappearance. The longing for new recruits in the women's missionary groups of our churches is a genuine one.

But what is the answer? Are young people interested?

One's answer will depend largely upon his personal experiences as well as upon his method of measuring missionary enthusiasm. Some true stories from youth events in our own church may help to balance the pessimism implied in the first paragraph and to suggest some answers.

There are many interesting things to do on Saturday afternoon, but six Ohio young people chose this time for a committee meeting. The problem they faced was how to present the $1000 World Friendship Project, approved by state officers, to three hundred or more churches. There must be a slogan to interpret the task. Finally Jerry gave the words which received approval.

"*How Friendly Are You?*"

It caught their imagination. They wanted to be friendly. They believed in friendship and thought other young people did, too. So the call went out.

Months later another larger Ohio group was spending the Labor Day week-end on a college campus to work out the Pilgrim Fellowship plans for the state. Again the missionary project was up for consideration. It had been successful—in part. A thousand dollars is a lot of money! And it is difficult to know whether the goal has been reached when it is so hard to get accurate reports. Should the plan be continued? There was no evidence of boredom in this group of youth in their teens and twenties. Six reasons for continuing a state Youth Friendship Project were discovered:

1. We need responsibility to foster our own growth.

2. This project gives opportunity for action.

3. This project widens our horizons and broadens our culture.

4. This project strengthens our interest and concern for people of other races, denominations and nations.

5. This project encourages the people who are aided by our gifts.

6. This project creates and strengthens understanding and friendship among many individuals and groups.

With all these reasons, there was just one thing to do. Plans were made. No National Board ever considered more carefully quotas, letters, suggestions.

"*We're Interested....We're Organized....We're Determined,*" the final announcement declared.

There are some young people who are interested in missions, when they discover for themselves reasons for missionary action and work out together the program they are to promote.

* * * *

Across the state line in Indiana, other Congregational Christian youth sought a slogan to express their idea of missions.

"*We Share Our Best*" was their choice as they challenged the young people of their state to give "$1000 for Indiana, America and the World." They had very nearly reached this goal the year before. Their problem was different.

"It is a bore to collect money, or even to give it, unless you know what it is all about" is one way of expressing it. A need for more missionary knowledge was realized, and plans worked out to meet the need.

There are some young people whose interest in missions is growing because they know more about what is being accomplished.

* * * *

One cannot miss the evidence of a discriminating interest in missions among individual young people who are leaders in our Pilgrim Fellowship. A High School senior attended an Association meeting. He listened intently to the story of a visitor who had just returned from Africa. His was the first question.

"What did you say...?" he began. There followed an inquiry about a mission station which he had understood the speaker to say was self-supporting. The explanation was that certain teachers were supported by American funds.

The boy was satisfied. He was president of an Association Fellowship which had been promoting gifts to that school and *he had to know.* A college Freshman, who was examining material prepared to interest young people in missions, said:

"I have read it through, every word. It is a grand story, but I do not see one thing to make me feel anything I can do is

really needed. It all sounds too successful." And then he added: "But I know there is a need. Why don't you tell us about it?"

Another college student made very earnest inquiry recently about the provision of adequate funds for ministerial relief.

There are some young people who are most interested in missions when they see a real need they can help to meet.

* * * *

"I've never heard so much about missions in my life as I have since our young people came home from Bucknell."

Again the speaker was young. She was seeing what happens when high school and college age young people live for a week with a live, alert, enthusiastic missionary. They find something to talk about and to work for.

There are many young people who are interested in missions because they have caught the spirit of a Loy Long or James Hunter in a summer conference.

These are just glimpses of what is happening in Pilgrim Fellowship groups all over the country. In Illinois and Wisconsin the stories would center about the response to the Youth Service Fund call. A threefold missionary program centering about study, pledges to benevolence and the use of Cent-A-Meal boxes is developing in Michigan.

New York youth are generous with their gifts for missionary fields. Florida young people read and report on books like *Twelve Negro Americans*.

Ohio and Iowa women are developing a fine comradeship through Association World Friendship Counselors who work with youth. The young people of the Pilgrim Fellowship gathered at Lakeside last year said many things, but none more important than these words taken from their report:

"We believe in missions, because we believe in Jesus and his teachings....We believe that 'missions' means others, our brothers and neighbors as well as those of other races and religions....We believe that we must give of ourselves in promoting missions...."

Are young people interested in missions? Some are. Many more may be. An experience reported by Dr. Stanley Jones in *Christ of the Indian Road* gives us a clue to ponder. Dr. Jones had been discussing spiritual matters with some leading Indian government officials.

"How long has this mission been in the city?" asked one.

"About fifty years."

"Then why have you not come to us before?"

"We did not think you would be interested."

"But that is a mistake. We want you if you will come in the right way!" was the significant answer.

The youth of our church, the Pilgrim Fellowship, who have responded with enthusiasm to the challenge implied in the words "Christian Youth Building a New World" will reveal a growing interest in missions as the Church learns to "come in the right way."

A Worship Service

By Mrs. Fred A. Stever

This is for a Women's Meeting in which there is much group participation and the leader simply guides the members of the group in their meditation. There is great need of this kind of group worship; women have said after using this kind of service: "I like the Lord's Prayer because it is one of the things we can say together—I can't lead the usual kind of service because I can't give a talk, but in this we are just doing it together... I like to keep the hymns and psalms fresh in my mind by using them in this way...I particularly like this in a home because it gives us a close feeling of unity."

Most members of a group can follow a good leader. In some cases she might repeat a hymn or psalm quietly first, then again, asking them to join her. As much as possible avoid announcements; there need be none if one or two have been told of the plan before the meeting.

Pianist plays softly "O Come All Ye Faithful." When she plays the chorus a second time all sing:

"O come let us adore Him
O come let us adore Him
O come let us adore Him,
Christ the Lord."

Leader: Let us pray together "Our Father Who art in Heaven..."

Leader: And together also, "The Lord is my Shepherd." (*Use all of Twenty-third Psalm.*)

Pianist plays "This Is My Father's World" through once, and then all sing; use only the first verse if they are not sure of the whole.

Leader: Let us continue our praise together—"The Heavens declare the glory of God." (*Use all of the Nineteenth Psalm.*)

Leader: In the silence of our hearts let us find God in prayer, taking time to let the "beauty of His peace" quiet the disorder and worry and confusion of our lives. After this moment of communion will you join with

me in singing Whittier's beautiful hymn.

Pianist plays softly through once or twice during the silent prayer and then all sing—

"Dear Lord and Father of mankind,
Forgive our feverish ways,
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence praise."

Amen

Goodbye America, Hello Africa

By James Bennett McCord

GOODBYE, America, we're going to leave you now.

It's not that we want to leave, for you have given us a right royal time in the twelve months we have been here.

I love thy rocks and rills,
Thy woods and templed hills.

Yes, and I love your high and rugged mountains, your dreary deserts covered with cactus and infested with rattlesnakes; your boundless prairies covered with the waving corn; your great river, "The Father of Waters," rolling sullenly between high levees, ever a menace to the surrounding low countries, and your paved roads and your speeding motor cars, yes, and even your good-natured and helpful traffic cops and your traffic lights. They have all been a delight to my heart.

You are the land of big things, big business and big cities, big schools, big strikes, big depression, big relief, big public debt and, in the near future, a great big recovery.

And what has impressed me as the biggest thing of all is the great big brotherly heart of the people of America. It has been a joy and a delight to travel the length and breadth of the land where I have always met with kindness and courtesy. I have come to love my country and my countrymen as never before.

So now I am leaving, not because I want to but because I have work to do. And I am sure that the "Godspeed" of all my friends in America goes with me.

So goodbye, America, may God be with you!

Hello, Africa, land of opportunity: with your large desert, the size of the United States; with your great rivers and valleys and jungles and mountains; with your wealth, beyond the dreams of avarice, buried for ages deep down in the bowels of the earth; with your still greater wealth on the surface, awaiting cultivation! Your face is black and your hair is kinky, but the sun shines as warm on you as on me. And the food tastes as good and hunger is as great.

You have many wives and few clothes and your ideas of morality are not the same as ours. But when you learn of the laws of God and have been taught to think and to reason, your ideals compare favorably with the ideals of the best of us.

Ninety-five per cent of your one hundred and fifty million people live and think and act as their forebears lived and thought and acted five hundred years ago in savage and heathenish selfishness. Each man seeks his own physical pleasure, and is interested in his wives and children as belonging to himself. He can be cruel and coldly callous to the sufferings of others. When under the influence of superstitious fear, when the witch doctor has cast over him his spell, he may become a raving maniac and kill his neighbor, his friend, or his brother, or other members of his own family without mercy. Even the raid of the slave trader left him unmoved so long as his own family or tribe was not attacked. And he would at times engage in the slave trade himself, so long as the victims were his enemies.

You are like a great big sleeping giant—have been for countless ages—ignorant of the rest of the world, and indifferent when wars are raging in Europe and Asia.

But now you are beginning to move. The long sleep will soon come to an end.

What possibilities are before you? What opportunities there are for you to develop! You have a great, big, warm heart when it is touched by the grace of God. Your emotional nature will put to shame the cool, calculating emotions of the white man. In art, music, poetry, and in the deep stirrings of the human heart, you have a great message to give humanity.

What does the future hold for you? I don't know, but I am sure it is something grand and glorious.

And I want to help in every way that I can. I cannot do much. I can still help somewhat among those who are sick and suffering. Perhaps—I hope—I can show something of the love of Christ. I can do my small bit. Others will do theirs. And you will go forward and take your place among the nations of the earth.

So! Hello, Africa! I'm coming back to you.

Ch'uan Yueh-tung

By Harry S. Martin

Saint Ch'uan and his daughter

In these days when so many stories are written and read about China and her people, with emphasis often upon the sordid and commonplace, it is refreshing to turn from fiction to fact and find lives of beauty and inspiration worth meditating upon.

We have just laid to rest one of the grand old men of North China Congregationalism, Ch'uan Yueh-tung, a stalwart among pioneer Christians. The funeral, held in our Central Congregational Church of Peiping, was an impressive tribute to a rare character and a true Christian.

The walls of the great church were hung two and three deep with honorary scrolls, the platform banked high with flowers, while memorial wreaths lined the approaches to the building. The Church was filled to the doors by friends from all walks of life.

Dr. Ch'eng Ching-yi, that international Christian, conducted the simple but impressive service and Mr. Fei Ch'i-hao and Dr. H. S. Galt paid worthy tributes. The eldest grandson read the twenty-third Psalm, which the eldest granddaughter had read at Mrs. Ch'uan's funeral, and all twenty-two grandchildren joined together in singing "Heaven Is My Home."

Mr. Ch'uan was eighty-two years old. His going marks the passing of an epoch of the work of the American Board in this part of the world. His life spanned the whole history of our church in North China. Because he was the first in so many of the Church's activities and identified himself so closely with them, to write his life would be to tell the story of his church.

(*Note:* Mr. Ch'uan died February 2; memorial service February 7.)

When Dr. Blodgett opened a little school in Peiping seventy-five years ago, Ch'uan Yueh-tung was one of the pupils. That school is now our Yü Ying Academy, grown through the years to eighteen hundred students and known for the high grade of work done.

He was the first graduate of Jefferson Academy in T'unghsien. It was a festive occasion when the school three years ago celebrated the sixtieth anniversary of his graduation. He had been a poor boy who needed help to get through school, so that it was eminently fitting that at that time loyal friends should raise a scholarship fund of over three thousand dollars to aid poor boys of the present.

He was also one of the first preachers of our church in North China and up to the last few years filled various pulpits from time to time.

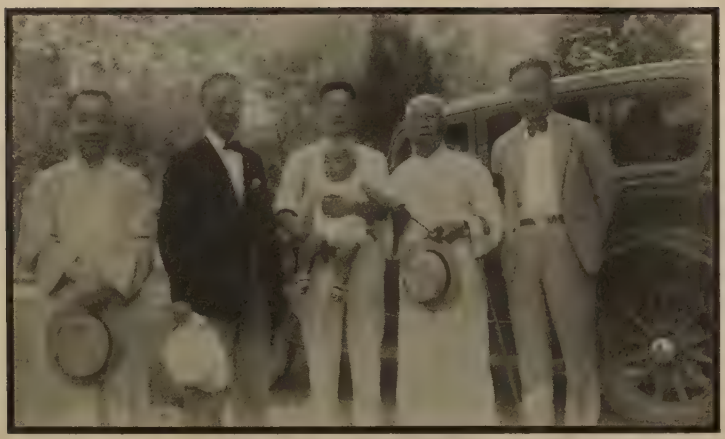
Mr. Ch'uan's chief contribution, however, was his teaching of Chinese. He spoke the beautiful Peking dialect without a flaw and to hear him speak was like listening to delightful music. He was an enthusiastic teacher and many of the missionaries and men in government positions owe their proficiency of speech and their love of the Chinese language to him.

His most famous students are ex-President and Mrs. Hoover, whom he taught for a time when they were in China. After the establishment of the North China Language School he taught there until old age forced him to retire.

Mr. Ch'uan gave much to the world through his own work as a religious leader and spiritual adviser, and he made an equally great contribution through the influence of his home and the family he has raised. The home life of Mr. and Mrs. Ch'uan was a model of what a Christian home should be.

They had four sons and one daughter. The oldest son, Titus, died while a student at the Union Medical College so that he was not able to fulfill his ambition of working in a Christian hospital.

Dr. John Ch'uan, the second, studied at Johns Hopkins and Harvard Medical Schools. Upon his return to China he became surgeon-general under the government and is now connected



Four generations of Ch'uans. Left to right: James (son), John (son), Louis (grandson), the great grandson, Mr. Ch'uan himself, and Peter (son)

with many humane and philanthropic organizations.

Mr. James Ch'uan, or Jimmy, as he was popularly known in his student days at Yale and while heading up the Chinese Y.M.C.A. work during the war, holds an important position in one of the largest banks of China. He is active in church work and all good causes. He is president of the Peiping Y.M.C.A., chairman of the Board of Directors of Jefferson Academy and of Yü Ying Academy, prominent in the International Famine Relief Commission, and in many other societies.

The youngest son, Peter, was graduated from Hartford Theological Seminary, has been student religious secretary, and has also assisted famine relief agencies.

The daughter, Mrs. Yen, studied at Oberlin. Her husband is a well known business man in Peiping.

This account must necessarily be but a brief sketch. There is much one would like to record were there space to give a complete picture of a life so full of activity and interest. I remember one day Mr. Ch'uan's explaining the meaning of the Chinese word "jen," which may best be interpreted by our word "virtue." After talking for several minutes he said, "I should like to discourse for three days upon that word and then I should hardly have touched its deeper meaning."

So one feels when he tries to tell the story of some of the giants of the early days. Such lives are the crown of the Christian church. Such lives give us faith in humanity. Those who gave to make possible the growth of characters of this type and the development of such homes gave more wisely than they knew.

And when one stops to consider the spiritual springs which give vigor and refreshment to such personalities he feels that in many cases the roots of the Christian religion have grown deep and firm and that Chinese Christianity is making and will continue to make its large contribution to the growth of the kingdom of love and good will.

The saintly Ch'uan Yueh-tung spoke in Warner Hall, Jefferson Academy, Tunghsien, on the 60th anniversary of his graduation from the school

Stories by Lucia Lyons

WHAT stories I plunge into the midst of as I tour the Tehsien field! I want to share with you one or two.

"WE OF THIS WAY"

They were very young Christians in whose home I was staying: a man and his wife. Baptized only a few months before, through all the wife's conversation ran the refrain, "We of this Way."

One day her younger brother came in beaming, a ten dollar bill having been given him by mistake in payment of a dollar debt.

"But of course," said his sister, "we of this Way must go and tell them about it. We cannot keep what does not belong to us.

"You know when you do a good deal of business in a hurry," she said, speaking of the business she and her husband were engaged in, "sometimes you find that you have too much money or too little at the end of the day, because people make the wrong change. Of course other people do not return any extra money that they have, but we of this Way cannot do as outsiders do in their business. Over and over my husband has taken back money that has been given him beyond what he should have received, and people think he is very foolish.

"But then," she added, "there is the other side, too. Once a man in the next village gave him short change. When my husband discovered it he went and told father and son about it.

"'Oh no, I cannot have given you less than the proper amount,' said the son.

"'Whatever he says must be so,' said the father. 'Don't you remember all the times he has come and given us back money that we have overpaid him?'"

One member of a coöperative society to which the husband belonged had absconded with borrowed funds, and his land and possessions were being sold to repay the other members. But how were his wife and children to live without a bit of land? Might they keep half an acre for themselves?

"Of course," said Mrs. Keng, "we of this Way had to take the lead and say that we would be satisfied with four-fifths of the amount that was due us, because, although we were very poor and had a small share, if we did not make the suggestion first, then no one else would do so."

"NOW, MOTHER, YOU SHALL HAVE WHATEVER YOU WANT"

People were gathering for a big meeting in the city of Hsia Chin when she came in, a little, middle-aged woman, hot and out of breath, with such eager haste had she walked from her village home, anxious to share with some one a plan now being put into effect which she had had in mind for years.

Some ten years ago she had put her little daughter in primary school, persisting in the face of opposition and ridicule, in her idea that a girl should be educated. The family was poor, the men unwilling to spend money on such scheme, so the mother had to earn it herself, having as a widow unusual difficulties in overcoming the prejudices of her relatives.

First, she did embroidery; later, weaving night and day, without even time for meals. While the mother ate, the daughter-in-law wove; while the daughter-in-law was eating the mother went to the loom.

Through her persistence the daughter went on from one school to another, finally graduating from the government normal school in Tsinan, the capital of the province. Then followed a two-year short course in nursing, and the girl, now in the second year given to practice work with each pupil receiving a small stipend, sent home twenty dollars.

The mere sight of those silver dollars changed the whole atmosphere of her home village! Suddenly the education of a girl seemed to be something quite practical and desirable, and the mother, ridiculed so long, was congratulated.

"Now, mother, whatever you want you shall have," promised the girl on her latest visit home. "I am going to be able to give you every month eight dollars, and you can live at grandmother's, or here, or stay with me in Tsinan if you would rather."

"I don't want anything else," answered the mother, her desire of many years coming to the surface, "except to have the chance to go to a Bible training school. Then when I get through I can come back here and do pioneer work in my own village where people still know nothing of Christianity."

Her son will provide travel money; the daughter, already engaged to the principal of a school in Peiping, had made the proviso that her first earnings should not go to her husband according to old custom, but to her own mother to give her the opportunity she never had in her youth.

So Mrs. Hou, who spent the

[*Continued on page 264*]

Mrs. Beeman must have her hands full with this lively bunch of Italo-Americans at the Brooklyn Mission

They are natural athletes, and quick-witted, at the Brooklyn Italian Mission

Boys and Girls of America

In the Shadow of a Gas Tank

ANTONIO lives on the third floor of a red-brick flat building in Brooklyn. He has several black-eyed brothers and sisters. His mother still speaks Italian, but the children are rapid-fire talkers in English—except that they use a dialect known only in Brooklyn, where newsboys say, "Have a poiper, moister." Near Antonio's home is a main thoroughfare which the signs label as "Court Street," only the people call it "Coit Street."

One way Antonio has of finding his way home is to look for a big gray gas tank and then walk in that direction. He can also tell the time of day by whether the tank is up or down. He plays in the strangest of all places—under the subway! The explanation is that near his house the new city-operated subway comes out of the ground, jumps across a creek, and then buries itself in the ground again. Just where it emerges there is a nice sandy lot where the boys play ball and other things while the trains rumble over their heads. In the summer time the shade of the great concrete structure helps to keep them cool.

In New York City school lasts for forty weeks—from the middle of September until the last of June. Even then there is a ten-week summer vacation. How to use all this time is a problem for boys such as Antonio. There isn't much to do around a small flat that is full of other children. Yards are small and belong to other families as well as your own, while the street is a sort of unhandy place to play because of the innumerable interruptions which take place.

Antonio was happy and his parents glad when Vacation Bible School opened at the Brooklyn Italian Mission which our churches maintain in this neighborhood. Behind an iron fence with a gate is a small yard and then an old red-brick church which has been fixed up so that it can be used for many purposes.

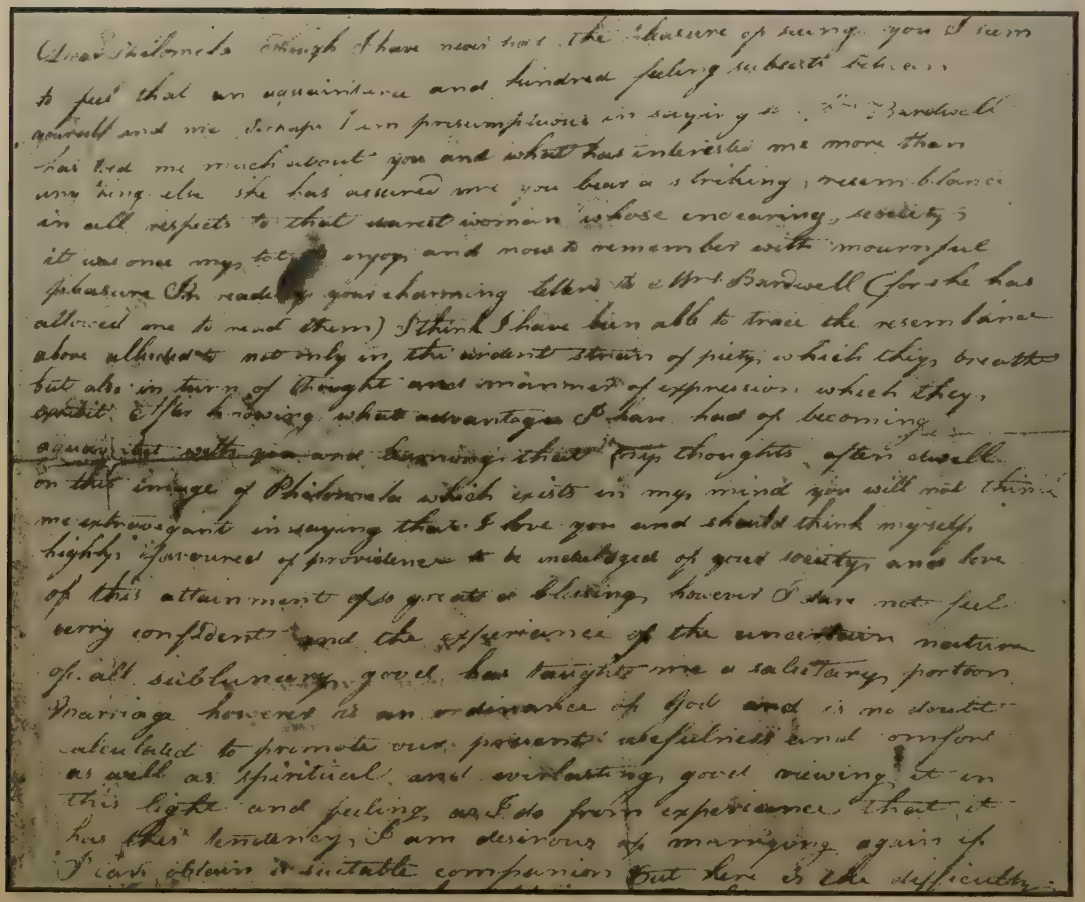
In the chapel every morning the school assembled for a worship service. At first Antonio thought that it was a nuisance to have to sit still while they sang, prayed, and listened to a story told by the young seminary student in charge, but after a time he became really interested, which made it much easier to keep from punching the boy in front of him. Then there was a class in which they studied the Bible and talked about all sorts of problems, such as: how much respect Italian boys should pay to their old country parents and grandparents. After that came handwork, which for Antonio meant building a birdhouse. One of the funny things about New York is the very good care which everybody takes of the dumb animals, such as the dogs, horses,

High above the homes of the people looms the gas tank

and birds. Antonio wanted to make his house so fine that some bird family would settle down to live in it on the fire escape or just outside of his window.

Then every Friday there was an excursion somewhere—to Prospect Park to see the grass and flowers and once to Central Park to see the new Zoo with all its strange animals. From time to time some of the children were sent to the country to various fresh air camps. Antonio wished that he could go, but they always chose mothers with small children instead of growing boys such as he.

But beginning last year, boys like Antonio have been going to camp along with the younger boys, and this coming summer the Vacation School which formerly met at the Mission will be held at camp. Instead of just three hours a day of training it will be what the children call "day and night school."



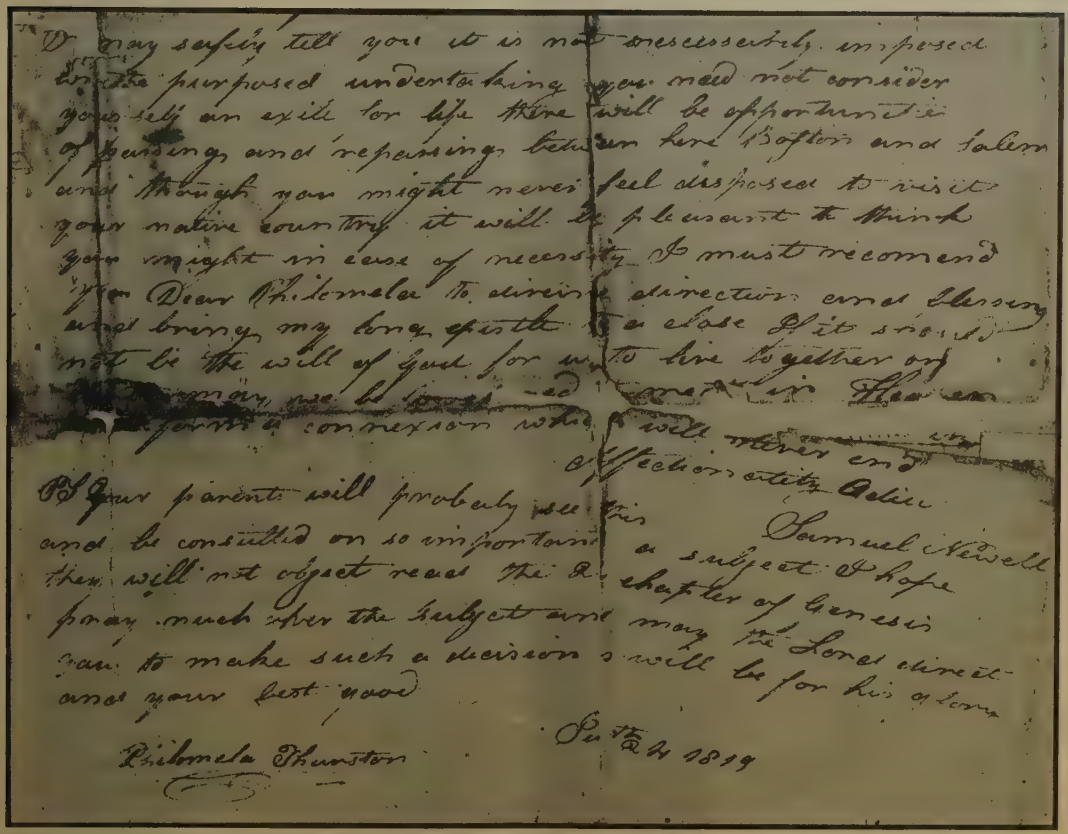
A Love Letter One Hundred

When Samuel Newell of India, after the death of Harriet, his first wife, found that he needed to send to America for another life partner and helpmeet, he thought of Miss Philomela Thurston of Salem, Massachusetts. Accordingly, on September 19, 1819, he sat down and wrote the lady, proposing, sight unseen, that she come across. She did so, and they had a happy though all too brief a life together.

For the benefit of those homesick bachelors and widowers who may be contemplating a similar serious step in life we print here those portions of Samuel Newell's love letter that seemed to do the trick. To be sure, a good reading glass is not all you need, Sirs, but it will surely help.

Note these alluring sentences: "Though I have never had the pleasure of seeing you I seem to feel that an acquaintance and kindred feeling subsists between yourself and me. . . . You bear a striking resemblance in all respects to that dearest woman whose endearing society it was once my lot to enjoy. . . . My thoughts often dwell

Needs a Magnifying Glass, But Read It



and Eighteen Years Old

on this image of Philomela which exists in my mind. . . . I love you and should think myself highly favored of providence to be indulged in your society and love. . . . However . . . the uncertain nature of all sublunary good has taught me a salutary portion. . . . You need not consider yourself an exile for life. . . . I must recommend you, Dear Philomela, to divine direction and blessing. . . . Your parents will probably see this and be consulted on so important a subject. I hope they will not object. Read the 20th chapter of Genesis."

For a photostatic copy of the original letter we are indebted to Rev. and Mrs. Hubert N. Dukes of Jackson, Michigan. The original is in the hands of Mrs. Dukes' mother, Mrs. J. D. Jacobs of Lewiston, Idaho. The latter received it from her Grandmother Dresser.

Both the family of Mrs. Jacobs and of Mr. Jacobs were connected with the Newell family, Mr. Jacobs being a direct descendant of Samuel's father.

A photostatic copy of this original letter has also been sent by Mr. and Mrs. Dukes to the Tabernacle Church in Salem, Massachusetts.

night in the same room with us, said in the morning that she had not been able to sleep because she was so full of joy. Her mind had already leaped over the years to the time when she should have returned from the training school. She would save money and put up a little building in the yard where she lived which should be used for a girls' school; she would find some girl who perhaps had not finished her course and would work for a small salary, and so all the girls in that village should have a chance to learn to read.

I shall always think of her with her face full of eagerness and almost running in her desire to attain her goal.

Personnel of the Boards

New President of College in Madura

PRESIDENT-ELECT Edgar Martin Flint of the American College, Madura, India, arrived on furlough in April, Mrs. Flint having preceded him. He had been acting-president during Dr. Stoffer's absence till the latter became president of Doane College.

Mr. Flint was born in Canada and came to the United States at the age of sixteen. He took the scientific course at Rochester University, majoring in chemistry, and, still concentrating on chemistry, took his Master's degree at Columbia University. In both Rochester and Columbia he was employed as assistant in his department.

Then in 1910 he became Research Chemist in the United States Department of Agriculture. At this time he came into touch with missions, through study and acquaintance with returned missionaries, and for two years thought of the mission field as a field for his lifework, but without imagining that his special training could be used there. When he found it could, he felt that his time could be spent more profitably in missionary educational work than where he was, though his opportunities in the experimental line had there been most satisfactory.

President Edgar Flint of American College, Madura, India

So in 1912 he married Miss Susanna Quale, a Wisconsin girl and a B.A. and M.A. of the University of Wisconsin, and together they went to India, where he has ever since been on the staff of the American College.

He is specially fitted for the work of president: even in his student days he had shown marked administrative ability and more than the average amount of tact.

Rev. and Mrs. Robert B. Whitaker

THE American Board is glad to be able to announce the reappointment to the North China Mission of Rev. and Mrs. Robert B. Whitaker. Mr. and Mrs. Whitaker went out to China first in 1916 as members of the Shaowu Mission, but climatic conditions proved too hard for their children and they returned to America in 1917. For three years, Mr. Whitaker served as pastor of the Church at Paradise, California. It then became possible for them to return to the more favorable climate of North China. The first two years were spent in Peking in church work and further study of the language. These years are the basis for the hope of the Peiping Station that he will be available for further work in their city, in connection with the Frame Memorial, an approach to the city population in terms of neighborly service somewhat similar to the general idea of the newer rural programs now developing.

There followed seven years of difficult service in the predominantly rural station of Lintsing, located near the center of the Great Plain of China. Here

there was a large number of small and weak churches scattered over a large area. Adequate care involved constant travel and long periods of residence under the conditions of country life among the vigorous farming people of the plain. A school for the preparation of unsalaried church workers as a possible solution of the problem of pastoral care was developed and has been carried on ever since. Experiment showed that the absence of a man from his home environment and normal means of income for even three or four months a year led to unwillingness and even inability to fit back into the local environment as a self-supporting lay worker, and more recently the school has been "put on wheels" and now the faculty, considerably reduced in numbers by the depression, travel to various points in the fields of the Lintsing and Tehchow stations for courses given locally for several months at a time.

Problems of personnel adjustment as well as the strenuous touring contributed to weaken Mr. Whitaker's resistance to disease, and after a year of rest in another station, it seemed best for the family to return to America in the hope that California climate and American living conditions would bring about a more speedy recovery, which they did. By the end of six months, Mr. Whitaker was actively at work in the pastorate at Tulare, California, where he remained for four years until called to Freewater, Oregon, where he is serving. Now the receipt of gifts specially designated for their support has made it possible for the Board to grant the hearty request of the North China Council for their return. Which of several urgent requests for their services will be granted by the Council will be determined after their arrival, so relieving at some point the overworked staff. They plan to sail sometime in the Fall.

Mr. Whitaker

Mr. Whitaker was born in Massachusetts just as his father was beginning a lifetime of service in the Baptist ministry. His educational preparation was interrupted and supplemented by four years of business experience. Mrs. Whitaker is a third generation missionary, a daughter of Rev. J. T. Gulick who served in North China and Japan with the American Board, and who from 1853 onward conducted the studies of the evolution of Hawaiian land snails which won him scientific recognition. Both are deeply interested in movements for social betterment and for world peace.

W. C. F.

Oliver Sewall's Successor

MYRON SIMMONS BURTON, son of Dr. Charles Emerson Burton of New York and for the past seven years American Board missionary to China, has been appointed Treasurer of the Massachusetts Congregational Conference and Missionary Society, to succeed the late Dr. Oliver Sewall.

Mr. Burton was introduced to the Conference staff and to friends on April 30 by President Timberlake of the Conference, Mr. Thomas T. Todd, Chairman of the Board of Trustees, and Mr. Roy A. Hovey, Chairman of the Finance Committee. He began his work on the first of May.

As Treasurer of the Conference and under the general direction of the Finance Committee, composed of business men chosen by the Conference for their sagacity and experience, Mr. Burton will have charge of the books and cash of the office; will have responsibility for the receipt and division of the benevolence gifts of the churches; will have oversight of investments, assisted by an Investment Counsel under the Finance Committee; will also have care of whatever trust funds the churches may place in the care of the Conference. As opportunity offers and experience teaches, Mr. Burton will serve as financial adviser to the churches, making appointments at the request of church officials for the consideration of the development of financial programs in the local churches. Other duties will be laid upon him as he follows in the footsteps of his great and noble predecessor.

In taking up work in America after a period of service as a foreign missionary, Mr. Burton follows a line of great leaders, including Dr. James L. Barton, Dr. Fred Field Goodsell, Dr. Alden H. Clark, Dr. Wynn C. Fairfield, Dr. Mark Hopkins Ward, Harold B. Belcher et al., and numerous others. His missionary spirit, his world vision and interracial experience will by no means make him less effective in his new field.

Mr. Burton went to China in 1930 in response to a request of the North China Mission for a business manager for the Fenchow Hospital founded by Dr. Percy Watson and now under the direction of Dr. Walter Judd.

Because of special training at Carleton College and the University of Minnesota he was well qualified to do a number of things: he reorganized the account books to conform to modern accounting methods, and trained Chinese to carry the full burden of bookkeeping; he purchased the supplies for the hospital from firms outside of Fenchow; he made out the reports that went to the Board's Treasurer in Boston; he coördinated the work of cashier with that of bookkeeper.

Mr. Burton assisted the Station Treasurers of both Fenchow and Taiku to reorganize their bookkeeping systems. He became an active member of the Fenchow Auditing Committee for all the Mission accounts in that station. At the request of Dr. H. H. Kung, President of Oberlin-in-Shansi—and Chinese Minister of Finance—he helped in the accounts of that institution. At one time he was asked to take over the supervision of the Taiku Hospital office work.

Among other things Mr. Burton served as engineer in planning and superintending extensive repairs on the hospital plant and equipment at Fenchow, giving particular attention to the improvement of lighting facilities and repairing the water system of the institution.

Mrs. Burton was trained as a medical technician. She is a graduate of the University of Minnesota School of Medicine. With their three children, Mr. and Mrs. Burton plan to take up their residence in Reading, Massachusetts.

Agnes Fenenga Arrives

HERE is a missionary on furlough after thirty-six years of service whose record is unique in that she was for nine years at one time the only American in a city far in the interior of Turkey, a district for a long time under martial law, with all correspondence censored and the visits of foreigners forbidden.

Yet she was treated with the greatest courtesy by the officials and people, enjoying their full confidence and respect.

In 1929 she was at last joined by Miss Diantha Dewey, a former associate. But she herself had to leave Mardin in 1934 and has been teaching in the school at Aleppo, Syria, where her working-language, Arabic, has been a great asset. She has also visited much in Arabic-speaking homes, received Arab callers on certain days and conducted an Arab Sunday school.

Miss Fenenga was born on the Isle of Schermonekoog, Holland, but was educated at Yankton College, S. Dak.—from which she received an M.A. degree in 1917—and on graduating was sent out to join the Eastern Turkey Mission of the American Board.

Mardin was for long a large and important station, with three missionary families, three single ladies, Miss Dewey, Miss Graf, and Miss Fenenga, boarding schools for boys and for girls, a theological seminary, an American hospital, and a system of schools in many surrounding villages, as well as chapels and other preaching centers.

Of that large circle only the three single ladies and Mrs. Emrich are now living, and the institutions that have survived the period of massacre and the War have been kept alive by Miss Fenenga.

From Africa

MISS FLORENCE LOUISE ROUNDS came in April from Sachikela, West Africa, where she has been teaching in the Orlinda Childs Pierce Memorial School. Ten years ago she was appointed by the American Board to the West Africa Mission.

Her early life interested her especially in that continent. Her English parents moved from Iowa, where she was born, to Nebraska, where the family lived on a farm for seven years. Then they moved to Texas where Louise grew up with the little town and community of Robsten. Pioneering taught her many things she would never have learned in an older community. It was when she was thirteen that the seed was sown that led her to volunteer for foreign mission work later. She studied at the University of Texas, and her major subject, anthropology, taught by a man who had a high respect for all peoples, her acquaintance with Negro students, deepened the interest earlier awakened by reading about the first mission station established in the Belgian Congo by her church, the Methodist Episcopal. Twice she represented her Student Volunteer Union at its national council and friendships there made strengthened her own purpose. She traveled for S.V.M. a year before she went to Africa. Several months were spent on the way in Portugal studying that language. Some of our readers may remember her account in the October, 1936, MISSIONARY HERALD of the "Three Worlds" she lived in over there.

Under the Searchlight

Adelaide S. Dwight

WHAT may a missionary heritage mean for its possessor?

Adelaide S. Dwight of Talas, Turkey, is one of several American Board workers now on the field whose roots for two or three generations have lain in pioneer-missionary soil.

What blossoming, what fruitage, from the life-force coursing through such roots, through stem and leaf and flower?

First, in Miss Dwight's case, a remarkable command of the Turkish language, so that she can converse, easily and effectively, in dialect with ignorant villagers, and, correct as to accent, idiom and style, with the educated as well.

More important than this linguistic knowledge, but by it immeasurably furthered, is her comprehension of the nature and character of the people among whom she lives; is her acquaintance with their environment, their history, their problems; is her sympathy with them in their sorrows and their joys. And all this makes for a genuine heart-love for them, and a wonderful ability to help them.

Adelaide Dwight's grandfather, Harrison Gray Otis Dwight, explored with Eli Smith, during a year-long, perilous, horseback journey, parts of Asiatic Turkey, Persia, and the Caucasus. The trip resulted in the establishment by the American Board of missions among the Armenians of Turkey and the Nestorians of Persia. He published *Christianity Revived in the East*, and, with Mr. Smith, *Researches in Armenia*.

Her father, Henry Otis Dwight, officer in the Union Army during the whole of the War between the States, was for thirty years in charge of the publications of the mission which was later called the Western Turkey Mission, and was its representative before the government; then he returned to the United States and became Secretary of the American Bible Society. He was author of a number of books, among them, *Constantinople*, and was one of the three editors of the *Cyclopedia of Missions*. Small wonder that his daughter majored in English at college.

Miss Dwight's mother, Ardelle Griswold Dwight, taught four years in Talas before her marriage and removal to Constantinople. The daughter attended the school which developed into Istanbul Woman's College, acquiring a mastery of French so that she tutored in that subject part of a year while at Smith College and after graduation, taught it at the Academy in Morrisville, Vt.

She was next sent out by the Woman's Board of Missions to the school for Armenian girls in which her mother had been teacher. Toward the end of her second term there she began that visiting in Turkish homes which has formed so large a part of her work of late.

Coming to America in 1915, she was detained in this country for family reasons, worked for a few years in a social service organization in New York City, and from 1919 to 1924 in the office of the Near East Relief, then returned to a Talas very different from the one she had left.

For these post-war conditions she is specially fitted by her pre-war language, Turkish, and by her pre-war knowledge of official transactions, so that questions concerning property-rights, precedents, etc., are referred to Miss Dwight as a matter of course.

Her education, her experience as a teacher, and practical experience as a homemaker, are used to the full as she conducts classes in the Boys' School and runs the Village Boys' Hostel.

The methods used in the social welfare work in New York and her familiarity with the N. E. R. stand her in good stead as she goes about ministering to the needy.

Above all, her earlier acquaintance with the people of Talas, and unaffected interest in them, makes them welcome her, confide in, and trust her. She has a personal influence such as cannot be hoped for by anyone without her background, experience, character, and love for individuals: to her they open their hearts and homes.

G. H. K.

Congregational and Christian Summer Conferences

(including interdenominational conferences shared by our churches)

(The letter H indicates that the conference serves those of high school age; I, intermediates; Y young people; S, students; A, adults.)

Age Group	State or District	Date	Conference Location	Correspondent
HY	Alabama	July 5–11	Southern Union College, Wadley	Miss Marguerite Davison, Thorsby
HY	Alabama (So. & W. Fla.)	Aug. 2–8	Camp Sealacon, R. No. 2, Skipperville, Ala.	Miss Davison
HY	California (No.)	July 24–31	Asilomar	Rev. F. R. Morrow, 1st Congl. Ch., Berkeley
HY	California (So.)	June 14–19	Greenhorn Mt., Kern County	Rev. E. D. Gaylord, 129 W. 2nd St., Los Angeles
HY		June 21–26	Cuyamaca Lodge, San Diego	Dr. Gaylord
H		June 26–July 3	Big Pines Camp (Boy Scouts Camp), Swartout	Rev. Harold Eymann, Saticoy
Y		Aug. 28–Sept. 4	Big Pines Camp	Rev. W. G. Nicholson, 535 S. Hoover St., Los Angeles
HY	Colorado	June 13–18	Camp Scrooby, Geneva Glen, Indian Hills	Rev. J. R. Wagner, Longmont
H	Connecticut	June 25–July 2	Storrs	Dr. R. S. Smith, Yale Divinity School, New Haven
H		July 2–9	The Gunnery School, Washington	Rev. J. M. Deyo, Brookfield Centre
Y				Rev. R. F. R. Peters, 145 Beardsley Ter., Bridgeport
HY	Florida	June 12–19	Camp Immokalee, Keystone Heights	Miss Pattie L. Coghill, 117 W. Forsyth St., Jacksonville
HY	Georgia (So.)	June 8–15	Glynn Haven Estates, St. Simon's Island	Miss Coghill
HY	Georgia (No. & Middle)	July 3–10	Camp Viola, Mountville	Miss Coghill
HY	Idaho	July 21–30	Pilgrim Cove Assembly, Payette Lake, McCall	Rev. H. W. Johnson, Sonna Bldg., Boise
H	Illinois	June 23–30	Tower Hill Camp, Sawyer, Mich.	Miss Sallie A. McDermott, 19 S. LaSalle St., Chicago
H		July 1–8	Tower Hill Camp	Miss McDermott
YA		July 10–17	Tower Hill Camp	Miss McDermott
HY	Illinois (So. & Ind.)	July 26–Aug. 1	Merom, Ind.	Rev. R. E. Emmert, Cynthiana, Ind.
A		Aug. 16–21	Merom, Ind.	Rev. W. G. Giersbach, 487 Powers Lane, Decatur, Ill.
H	Indiana	June 21–27	Taylor Univ., Upland	Rev. Cleon Swarts, 919 S. Main St., Goshen
Y		June 27–July 4	Taylor Univ., Upland	Rev. C. M. Houser, Ft. Wayne
HY	Iowa	June 9–16	Grinnell College, Grinnell	Rev. R. J. Montgomery, Grinnell
HY	Kansas	June 7–17	Eureka Park, near Manhattan	Rev. G. J. Witherspoon, McPherson
HY	Maine	Aug. 29–Sept. 6	Camp Manitou, Washington	Rev. W. I. Bull, Waterford
YA	Massachusetts	July 6–17	Craigville	Rev. F. E. Duddy, 112 Upland Rd., Cambridge

HY	Michigan	June 13–19	Benzonia	Dr. S. A. Lloyd, Am. State Svgs. Bank Bldg., Lansing
Y		June 27–July 3	Olivet	Dr. Lloyd
A		June 20–26	Olivet	Dr. Lloyd
H		July 5–13	Olivet	Dr. Lloyd
S	Middle Atlantic (interdenominational)	June 11–19	Eagles Mere, Pa.	Dr. H. Thompson, 3601 Locust St., Philadelphia, Pa.
HY	Middle West (interdenominational)	Aug. 16–28	Lake Geneva Youth Camp, Williams Bay, Wis.	Rev. I. M. Gould, 203 N. Wabash Ave., Chicago, Ill.
HY	Minnesota	June 15–23	Camp Ihduhapi, Lake Independence, Loretto	Rev. G. E. Stickney, Fergus Falls
YA	Minnesota (interdenominational)	July 19–30	St. Mary's Hall, Faribault	Rev. P. C. Landers, 405 Oppenheim Bldg., St. Paul
HY	Missouri	June 20–26	Drury College, Springfield	Dr. C. C. Burger, 6501 Wydown Blvd., St. Louis
HY	Montana	July 13–22	Camp Mimanagish, Big Timber	Rev. O. R. Warford, Missoula
HY	Nebraska (with Presbyterians)	June 4–11	Santee Normal School, Santee	Rev. F. P. Frazier, Santee
HY	Nebraska (western)	June 6–12	Curtis	Miss Gertrude L. Hanford, 410 Barkley Bldg., Lincoln
H	Nebraska	June 20–26	Doane College, Crete	Miss Hanford
YS	Nebraska (interdenominational)	June 27–July 3	Doane College	Rev. J. C. White, Y.M.C.A. Bldg., Lincoln
HYA	New England (interdenominational)	July 7–15	Missionary Conference, E. Northfield, Mass.	Miss Amy O. Welcher, 796 Prospect Av., Hartford, Ct.
S		June 14–21	Student Christian Movement Conference, Camp O-At-Ka, E. Sebago, Me.	Mr. W. J. Kitchen, 167 Tremont St., Boston, Mass.
I		July 9–19	Deering, N. H.	Dr. H. H. Meyer, 84 Exeter St., Boston, Mass.
HYA		July 19–30	Religious Education Conference, E. Northfield, Mass.	Dr. H. W. Gates, 14 Beacon St., Boston, Mass.
A		July 26–Aug. 7	International School, Geneva Point Camp, Winnipesaukee, N. H.	Rev. J. Q. Miller, 18 Asylum St., Hartford, Conn.
HY		July 27–Aug. 9	Deering, N. H.	Dr. Meyer
HY		Aug. 9–21	International Girls' Camp, Geneva Point Camp	Rev. I. M. Gould, 203 N. Wabash Av., Chicago
HY		Aug. 23–Sept. 4	International Boys' Camp, Geneva Point Camp	Mr. Gould
HYA		Aug. 22–29	Northern N. E. School of Religious Education, Durham, N. H.	Dr. Ruth R. Miller, 16 Chestnut St., Medford, Mass.
YA	New England	Aug. 7–21	Isles of Shoals, off Portsmouth, N. H.	Rev. C. E. Dunn, Claremont, N. H.
HY	New Jersey (Middle Atlantic, Wash., D. C.)	June 24–July 1	Camp Northover, Bound Brook, N. J.	Rev. A. J. Buttrey, Park Ridge, N. J.
HY	New York	June 19–28	Wells College, Aurora	Rev. W. N. Tuttle, Walton
HY		July 17–26	Blair Academy, Blairstown, N. J.	Rev. A. N. Fairbank, 22 Marion Ave., Waterbury, Conn.
S	New York (interdenominational)	June 14–29	Silver Bay	Mr. Ray Sweetman, 2 W. 45th St., New York
HYA	North Carolina (and Va.)	June 21–26	Elon College, Elon College, N. C.	Rev. W. E. Wisseman, Greensboro, N. C.
HYA		June 28–July 3	Franklinton, N. C.	Rev. E. C. Lawrence, 708 Manly St., Raleigh, N. C.
HY	North Dakota	June 23–July 1	Pilgrim Park, Lake Metigoshe, Bottineau	Rev. A. C. Hacke, O'Neil Block, Fargo
HY	Ohio	June 20–27	Marietta College, Marietta	Rev. J. F. Peirce, Huntington, W. Va.

H	Ohio	June 21–27	Defiance College, Defiance	Miss Iva Wonn, 5856 Hoiles Av., Toledo
H		June 21–28	Linwood Park, Vermilion	Rev. E. W. Willcox, 314 Park Av., Kent
Y		June 27–July 4	Denison University, Granville	Miss Lucy M. Eldredge, CPA Bldg., Dayton
A		June 27–July 4	Denison University	Rev. A. H. Hook, Troy
HY	Oklahoma (and Texas)	June 8–17	Craterville Park	Rev. E. S. Treat, Waynoka
HY	Oregon	July 14–21	Hillockburn; Address: 502 Odd Fellows Bldg., Portland	Rev. G. H. Winsor, 4804 N. E. 100th Av., Portland
HY	Pennsylvania	July 11–18	Bucknell Univ., Lewisburg	Miss Lucy M. Eldredge, CPA Bldg., Dayton, Ohio
YA	Pennsylvania (interdenominational)	Aug. 16–28	Kanesatake, Spruce Creek	Rev. R. S. Kendig, 1511 Arch St., Philadelphia
HY	South Dakota	June 26–July 3	Lake Kampeska, near Watertown	Rev. S. W. Keck, Huron
HY		July 7–14	Placerville	Mr. Keck
HY		July 17–24	Yankton College, Yankton	Mr. Keck
YA		Last wk. of July	Placerville	Mr. Keck
HYA	Southeast	June 17–25	Kings Mountain, N. C.	Rev. H. S. Barnwell, 250 Auburn Av., N. E., Atlanta, Ga.
HY	Southwest	June 8–18	Pilgrim Playground, Mormon Lake, near Flagstaff, Ariz.	Rev. H. E. Johnson, Hurley, N. Mex.
HYA	Tennessee (Ky., Ala., & W. Fla.)	June 22–29	Grandview, Tenn.	Miss Marguerite Davison, Thorsby, Ala.
HY	Tri-State (La., Miss., & Ark.)	July 5–14	Kamp Knighton, Star R-A, New Iberia, La.	Rev. E. H. Phillips, Star R-A, New Iberia, La.
HYA	Utah (with Disciples)	July 12–17		Rev. H. W. Johnson, Sonna Bldg., Boise, Idaho
HYA	Vermont (interdenominational)	June 21–July 2	Green Mt. Jr. College, Poultney, Vt.	Rev. Stanley Cummings, Bennington, Vt.
IHYA	Washington (eastern)	July 13–22	Coeur d'Alene, Idaho	Rev. C. S. Rice, 6th & Univ. Sts., Seattle, Wash.
IHYA	Washington (western)	Aug. 16–23	Seabeck	Rev. R. V. Conard, 702 12th St., N. Seattle, Wash.
HY	Wisconsin	June 17–24	Northland College, Ashland	Dr. T. R. Faville, 615 Insurance Bldg., Madison
HY		June 30–July 7	Green Lake	Dr. Faville
HY	Wyoming	July 5– 1	Silver Spruce, Glenn Rock	Rev. H. W. Johnson, Sonna Bldg., Boise, Idaho

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A national interdenominational conference for adult leaders will be held July 3–14 at Conference Point, Williams Bay, Wis. For further information, address Rev. Harry Munro, 203 North Wabash Av., Chicago, Ill.

Summer Schools for Rural Pastors

(Interdenominational)

Rural Church Institute	June 14–25	Duke University, Durham, N. C.	Prof. J. M. Ormond
Seminar "Church and Agriculture"	June 14–July 16	Garrett Biblical Institute, Evanston, Ill.	Prof. M. H. Leiffer
Rural Leadership School	June 21–July 2	Purdue University, Lafayette, Ind.	Prof. O. F. Hall
N. E. Rural Church Workers' Conference	June 28–July 2	Ocean Park, Me.	Prof. K. C. MacArthur, Sterling, Mass.
Wisconsin Rural Leadership Sunday School	June 28–July 9	University of Wisconsin, Madison, Wis.	Prof. J. H. Kolb
Summer Institute, Rural Religious Leaders	June 28–July 9	Washington State College, Pullman, Wash.	Prof. Paul H. Landis

Auburn Summer School Theology and Religious Education	June 28–July 15	Auburn Theological Seminary, Auburn, N. Y.	Pres. H. L. Reed
North Dakota Summer School for Ministers	July 12–17	Jamestown, N. D.	Rev. A. C. Hacke, Fargo, N. D.
Institute of Public Affairs	July 4–17	University of Virginia, Charlottesville, Va.	Miss Marjorie McLachlan
Virginia Summer School for Rural Ministers	July 12–21	Virginia Polytechnic Institute, Blacksburg, Va.	Prof. B. L. Hummel
Ministers' Short Course in Community Leadership	July 12–23	South Dakota State College, Brookings, S. D.	Prof. W. F. Kumlien
Cornell Summer School for Town and Country Ministers	July 18–30	Cornell University, Ithaca, N. Y.	Prof. Dwight Sanderson
Pastors' Institute	July 26–Aug. 1	Disciples Divinity House, Chicago Theological Seminary	Dean E. S. Ames, 1156 E. 57th St., Chicago
Pastors' Summer School	Aug. 3–13	Hollister, Mo.	Rev. C. E. van der Maaten

Schools for Negro Pastors

Rust College, Holly Springs, Miss., June 14–21
Philander Smith College, Little Rock, Ark., June 28–July 3
Lincoln University, Jefferson, Mo., July 6–16
Claflin College, Orangeburg, S. C., July 20–30
Bennett College, Greensboro, N. C., July 20–30
Georgia State College, Savannah, Aug. 2–7
State School, Montgomery, Ala., Aug. 9–14
Morgan College, Baltimore, Md., Sept. 1–10
Morristown College, Morristown, Tenn., Dec. 1–10

Book Chat

RIZAL: MAN AND MARTYR by Frank C. Laubach, A.M., Ph.D. **Community Publishers, Inc.** Manila, Philippine Islands. $2.25 plus $.25 postage. Can be ordered through Harvey L. Meeken, Agent, 14 Beacon Street, Boston.

Perhaps the foremost poet of the Filipino race; a winner of gold medals as sculptor and painter; the author of *Noli Me Tangere* which William Dean Howells called "the greatest novel in fifty years"; physician, ophthalmologist and surgeon of high order; also historian, economist, ethnologist and naturalist; sanitary engineer and scientific farmer; psychologist, theologian and educator; and preëminently a philologist who spoke Spanish, Latin, French, Italian, English, German, Japanese, Dutch, Catalan, Tagalog, Visayan, Ilocano, Cebuano, Subano and Malayan; a translator who could read Russian, Swedish, Portuguese, Greek, Hebrew, Arabic, Sanskrit and Chinese.

Such was José Rizal, the hero of the Filipinos. Who better than Rizal ever demonstrated "that the Filipino race was able to give birth to individuals endowed with the highest attributes; who can be considered an honor to the human race; who did more to restore to the Filipino people a high sense of their capacity than anyone else?"

But Rizal went down into history more as a savior of his country than as a prodigy of learning. He felt so deeply the tyranny under which his family and his race suffered at the hands of friars and other foreign exploiters of his day that he willed the freedom of the Filipinos at any cost. Persecution, imprisonment, exile, death—these he suffered willingly in love for his own. His joy was complete when he faced the firing squad for the faith that was in him; and today "in sixteen million Filipino hearts throbs the heart of Rizal."

We recommend Dr. Laubach's book to our readers. It is the result not only of a lifetime spent in the Philippine Islands as a missionary truly identified with the people, but of more than a decade of painstaking research, careful cross checking of experiences, quotations, and the like.

The book gives both an interesting and an inspiring account of Rizal: a rich expression of that hero's mind and heart; a good portrait of his character; a sound evaluating of that great reformer's contribution to the development of the New Philippines.

Not the least of the choicest portions of the book are Dr.

Laubach's own translations of some of Rizal's poems. Attached to the story is a bibliography on Rizal's books in English and in Spanish. The book has a good index; and one of its chief features is the care with which the author quotes references to his sources.

A Theology for Christian Missions

A Review of Hugh Vernon White's Book

By John Van Schaick, Jr.

In calling his book* *A Theology for Christian Missions* Dr. White does not dodge two unpopular words, but he uses them so that they are filled with light and beauty.

Dr. Hugh Vernon White is a secretary of the American Board of Commissioners for Foreign Missions. A California man, with degrees from Stanford, Harvard, the Pacific School of Religion, and other institutions, he was lecturer on logic at the College of the Pacific and assistant in the Department of Philosophy at Stanford, has held pastorates in Honolulu and Stockton, and has been at work for the American Board for six years.

Recently he spent a year or more on a trip around the world, visiting the mission fields. Five of the eight chapters of the book were given in substance as lectures at Andover-Newton Seminary before his last world trip. Two were written after his return. The final chapter, a kind of appendix, is a study of John Dewey and his "Common Faith."

Dr. White is a brilliant and interesting writer. He is the kind of scholar that institutions are looking for these days—a man who knows his subject and who is a great personality.

We have come to know him well and to admire him and like him.

He is a daring man because he deals with the mission field and all the problems of theology in a spirit of perfect freedom. He has to please nobody. But he will please and convince even some of those whose minds may not be entirely freed from the influence of dogma, because a great faith and a deep religious impulse show in all the studies.

The subjects discussed sound conventional enough: The Method of Missions; The Eternal Gospel and the Relativities of Culture; What Is Central in Christian Missions; The Basis for a New Apologetic; Three Ways of Salvation; The Christian Life Pattern; The Conquest of Selfishness. The treatment of these subjects, however, is new, live, and fascinating.

The book will put new heart into the missionary enterprise, because it will put more bedrock faith into the home church. It is emphatically a book for those who may have the idea that the new foundations are insecure or the new spirit of the Church cold and doubting.

In his opening chapter, Dr. White shows us the futility of the methods of force, of argument, of an assault upon our emotions, to extend Christianity. In contrast he presents the methods of "witness" and of "friendship." Where we too often argue over the question as to how far our duty ought to carry us in friendly service to others, he tells us that the real question is: "Does the Church have the spirit of true friendship? The Church that is a neighbor is a missionary church, its impulse is the authentic Christian impulse to show friendship across all borders."

Of Christianity and culture as discussed by Dr. White we shall write later.

Unflinchingly he goes to the root of the question of doctrine. Doctrine is not an end in itself. We err fatally when we make it an end. It is "a means of serving the total needs of man."

"The passion for gaining more and more adherents to a creed, for the honor of that creed and the cumulative proof of its truth and power, is sheer exploitation of man to make theological profit of him. Christ does not call upon us to die for a creed; he asks us to live for men and, if necessary, to die for them." Creeds, he says, can stand on their own merits. They can be taught persuasively by anyone who lives their meaning.

So with exalting Christ or the Church. "Why call me Lord, Lord, and obey me not," said Jesus. And "Blessed rather are those who hear and who observe the word of God."

"It is perfectly clear," says Dr. White, "what Jesus means by 'doing the will of God.' He means the kind of life described in the Sermon on the Mount."

**A Theology for Christian Missions.* By Hugh Vernon White. A Religious Book Club Selection. Willett, Clark and Company: New York and Chicago Price $2.00. This review first appeared in *The Christian Leader*, of which Dr. Van Schaick is the editor.

Nor does he stop here. He examines the four major groups in the Church—bibliocentric, Christocentric, theocentric and homocentric, and, homocentric though he is, it is not as a naturalist or humanist in the common meaning of the words that he writes. But for him "the service of man is the service of God, and the Christ in whom the love of God for man and the love of man for God are made perfect is the chief inspiration."

His chapter on the three ways of salvation deals with "Nationalism," "Communism," and "Christianity." It is especially helpful just now.

"The Christian Life Pattern" studies the many master passions of men who call themselves Christians, but in whom large areas of living are untouched by Christianity.

"The Basis of a New Apologetic" will be especially helpful to our ministers and laymen face to face daily with the problems created by dogmatism both in our own church and outside.

Thoughtful people in all of the churches are going to read this book. We hope that leading Universalists will not miss it.

Gleanings

We Rise *with* the Negro

"The improvement of the economic condition of the Negro is an improvement of the economic prosperity of the United States. It is the first duty of a citizen to support himself. The state must train all of its citizens, for if only half of the population of any region is educated for gainful occupations, that section will be fifty per cent inferior economically to any other section where all of its citizens are trained for economic efficiency.

"In the South a dual system of education, one for whites and one for blacks, has to be maintained. This double load falls upon school men in a section economically less able to carry two systems of education than any other region in America. We cannot have a region, part of whose population is educated, and the other part not. It is no consolation to say that we are too poor to educate both races. It is only an explanation of the difficulties under which honest school officials labor in endeavoring to provide adequate educational facilities for Negro and whites. The disastrous consequences to future good citizens and economic self-reliance of the Negro remains even with the best explanations of failure.

"It is not altogether a question as to what is happening to the Negro when he does not get a fair chance educationally. It is what is happening to America in general and to the white man's own moral fiber and integrity when he fails the neediest of our people in the greatest benefaction which a nation can bestow upon a growing citizen." From a radio address by Bruce R. Payne, president of the George Peabody College for Teachers of Nashville, Tenn.

Too Little Sociability

"Isolation makes these ranchers self-reliant in the economic aspects of life, but it plays havoc with their minds and social graces," writes a Montana home missionary. "Owing to the great distances and the occupations of the ranch they are denied the normal social life of more settled communities. Next to the knowledge of Christ this is their greatest need. Often I have wished that I had the equipment with which to show motion pictures. Not only would this make life richer and more interesting for the people, but it would also occupy their minds so that they would not have so much time for musing over one another's faults until they are magnified into major deficiencies."

Out West in China

Earle Ballou writes: "I have been in a part of the country more different from Shanghai, than Shanghai is from New York City. Suiteh (Sway-Duh) is an old walled county seat in the northeastern part of Shensi, the mountainous province west of Shansi, beyond the Yellow River. It is old enough so that it contains the grave of the eldest son of the Emperor who built large sections of the Great Wall, two hundred years and more B.C. But it is also modern enough to have been one of the unattained objectives of the communist penetration of that province last

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year and the year before. In fact, Harold Matthews and I were the first Protestant missionaries in three years who had been permitted to cross the river and travel in northern Shensi.

"Soldiers were everywhere. Hundreds of hill tops were crowned with adobe block houses or more pretentious forts, from which sentries occasionally called out to us as we trudged by in the valleys below, and demanded a look at our passports. Soldiers were on the road, singly, in groups and sometimes marching in formation. But they were not the nondescript, ill-equipped, and poorly paid fellows who for years have made up so many of China's unnecessary armies. These fellows were well set up, well uniformed, well fed, and well disciplined. People everywhere spoke well of them—in some places they had actually gone onto the hillsides and helped the farmers with their harvest. Repeatedly we found them at work on the roads, actually with shovels and mattocks in their hands.

"They come from all over the country—the day of local private armies with allegiance not to the nation but to their own feudal war lords is rapidly passing. Late one afternoon we settled in for the night at a farmer's home in a village where a detachment on road building were occupying all the inns. Nine different provinces were represented in that group, and their division commander was from still another. The good effect of this commingling of elements from all parts of the country upon the general problem of national unity—one of the most fundamental problems China has had to grapple with since she became a republic—must be tremendous.

"That particular division commander had his headquarters in one of our street chapels, with his radio receiving set gracing the rough pulpit. Another brigadier had borrowed one of our larger chapels to use as a lecture hall during a series of training institutes he was conducting for his non-commissioned officers. He invited us to address the institute then in session. Neither Matthews, nor I, nor any of our Chinese colleagues, felt that the use of our property for such purposes was so altogether incongruous that it required a protest. For those military units were there in the first instance to restore the countryside to safety and to make possible rural reconstruction of many kinds."

Among the Mormons

After recounting some victories, a young pastor in Utah states some of his problems: "The fact still remains that the problem of a missionary church is finding people interested in joining or supporting a church. The fact still remains that the choir leader, wonderful as he is as a musician and a Christian gentleman, is a Mormon and cannot attend our services—no Gentiles capable of leading—and Diogenes is still out with his lantern looking for one or two men who will sing in a choir along with the willing ladies.

"The fact still remains that the Latter-Day-Saints are getting a tithe from their loyal members, and that when some small town needs a twenty-five thousand dollar chapel to seat seven hundred saints that the Bishops will make their members pay a neat assessment to take care of the fund; while, in the meantime, 'Gentiles' develop an inferiority-complex from worshipping in an inadequate building, which causes them to feel it is hopeless to compete with the saints and when the thought of raising money to improve their structure is mentioned they are like the 'Ute' Indian who admired the white man's warm house, but, when it was suggested that he should build a warm house he cried, 'heap back-ache.'"

A Rural Demonstration in Puerto Rico

Vicente Gonzalez, a recent graduate of the Evangelical Seminary of Puerto Rico, is facing the problems of the country people of his parish at Mediania. Insects and drought have brought such discouragement that the land around many of their little hovels is growing up to grass and weeds.

This year a parsonage was purchased with half an acre of land. This has been used by Mr. Gonzalez to show how yams, plantains, beans, rice, and corn can be grown on a small plot provided it is given proper cultivation. He has also demonstrated that mangoes and gandules can be canned so as to be of use to the people during the season when they are scarce. He has enjoyed the coöperation of the Extension Department of the University of Puerto Rico both in the giving of instruction and in loaning the necessary appliances for canning.

Next year he is planning to rent fourteen acres near his home to be cultivated by different families of the community under proper supervision. Not only will this enable them to live better, but it will increase the means which are available for the support of the church.

One of the greatest problems of Puerto Rico is to find some way in which the people can profitably use their time during the five months of the year when the major crops of cane, tobacco, and coffee do not afford them employment. "Maintenance farming" is a step in this direction.

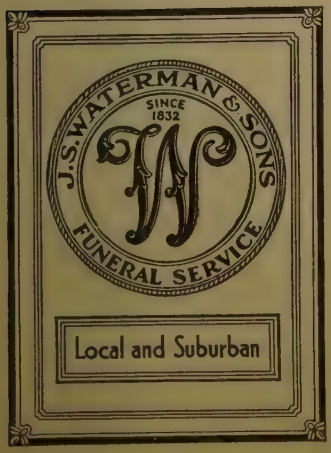
Notes

Folding Organ Wanted

A Home Missionary pastor, Rev. W. A. Smith, Beach, North Dakota, asks if any church would give or loan for the summer months a folding organ, so that he may hold services for tourists in Roosevelt National Park, near Medora, North Dakota.

Currie Memorial Cairn

On May 23, at the meeting of the British Columbia Conference, was dedicated the Memorial Cairn set up near the former home of Rev. Walter T. Currie, who after twenty-five years of service as a Canadian pioneer missionary to Angola, West Africa, retired broken in health in 1911 to a home at Royal Oak, near Victoria, British Columbia. His real memorial, however, is the Christian community at Chisamba. The institute for boys at Dondi, which took shape under his successor, Rev. J. T. Tucker, was named for him Currie Institute.



Indian Conference

The Conference on Indian Work and annual meeting of the National Fellowship of Indian Workers will be held at the University of Wisconsin, College of Agriculture, Madison, Wisconsin, June 25–28. This will be followed by the summer school for rural leadership, June 28-July 9. If you plan to be present please drop a postal card to M. A. Dawber, 1701 Arch St., Philadelphia. Many missionary boards are granting scholarships to cover part of the expense for missionaries or Indian workers.

Summer School, Guadalajara

From June 29 to August 10 will be the first session of this summer school whose aim is to bring together a small group really interested in learning from their summer neighbors. There will be courses in elementary and advanced Spanish, Spanish-American literature, Mexican literature sociology, history, art, all in Spanish with a general course in English on Mexican history, geography, and present economic and social conditions. Tuition for full course will be twenty-five dollars, U. S. currency; the charge for single subjects will be from five to ten dollars each, depending upon the number of hours taken. Board and room in private homes, boarding houses, and hotels. Guadalajara may be reached by rail through Nogales, Arizona, El Paso and Laredo, Texas. There is a through Pullman from Los Angeles to Guadalajara, and a direct air service from Los Angeles three times a week. The Guadalajara Tourist Committee is coöperating actively in this project. Classes will be held in the Instituto Colon. For further particulars address Clarence A. Neff, Secretary of the Summer School, Apartado 380, Guadalajara, Mexico.

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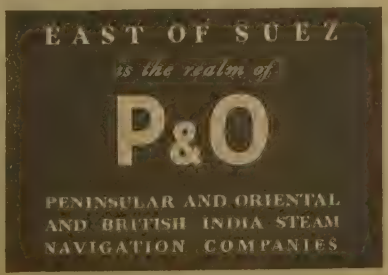

In Memoriam

Susan Calhoun Ransom

A home on a hill in darkest Africa, sending its light down into the valleys of ignorance and fear; a house of refuge for all who were in trouble—this was the home of Rev. and Mrs. Charles Ransom in Mapumolo, South Africa. Here would come a mother with a screaming baby that had fallen into the fire; and Mrs. Ransom would anoint and bind up the burns, soothe the child and send it away with a lump of sugar for comfort. Here would come those who were sick in body—though the Ransoms were not doctors—and in mind or heart. All would be helped. Every room was open to the Africans, not alone the kitchen and back door, as in the houses of the white colonists. Indeed, Africans had two classifications for the Americans and Europeans in their midst: "white people and missionaries."

Thirty-five years of active service in Africa, in Umtwalume, Ifafa, Amanzimtoti, Mapumolo, supervising churches, touring, teaching at the theological school; then home to America in 1925. Mr. Ransom went on to the eternal home in September, 1933 and on April 26, 1937 Mrs. Ransom followed him.

At the simple service held in Auburndale, Rev. Ray Phillips drew a picture of what the lives of Mrs. Ransom and her husband had meant to the Mission which he represented. One listener seemed to see again the Susie Calhoun of the late eighties, then a young woman of twenty-eight, with masses of curly dark hair, sparkling dark eyes, and brilliant coloring—altogether a vivid personality, surcharged with life and energy. Yet possessor also of an unusually mature character, a serene spirit, sane and well-balanced judgment on all matters coming before her for decision, and remarkable magnanimity and tact in her dealings with people.

Susan Calhoun was born in 1859 in Syria, daughter of Rev. and Mrs. Simeon Calhoun, missionaries of the American Board. Her mother was related to the noted linguistic missionary, William G. Schauffler, and sister of the missionary Rev. George Raynolds (she outlived her husband and spent her last years with Mrs. Ransom in Africa).

After attending Houghton Seminary in Clinton, N. Y. and graduating from Glen Seminary, Williamstown, Massachusetts in 1879, Miss Calhoun taught six years, part of the time in Syria under the Presbyterian Board to which Syria had been recently transferred. Then followed two years as missionary of the Westminister Church in Detroit. She taught in Lindenwood College, St. Charles, Missouri, just before her marriage to Charles Ransom in 1890.

Said Richard Storrs of her: "If Miss Calhoun doesn't make a good missionary, there's no use in trying to find such. She was *born* to it as the sparks fly upward."

Alice Pettee Adams

In the May number of this magazine there were two articles, one of them part of a broadcast by Mr. Harold Hackett, concerning the work Miss Adams had accomplished in Japan and the great honor and affection in which she was held by the Japanese. A friend read to her parts of these articles and showed her the many illustrations, during a few moments of full consciousness. Her eyes brightened; she seemed pleased; then she sank into unconsciousness again, and a few days later, on Sunday, May 9, she was released from great suffering.

There is little one can add to what has been said: just a few dates in her life. She was born August 3, 1866, in Jaffrey, New Hampshire, attended the Conant High School there, and graduated from the Normal School in Bridgewater, Mass., in 1888. She was principal of the Conant High School at the time of her appointment by the American Board. Among the many qualifications for her missionary life were: ease in acquiring languages—she knew French, German, Greek and Latin—and a remarkable ability to deal with children. After forty-six years of active service in Japan, she became an emeritus missionary in September, 1936.

Elbert M. Stevens

Elbert M. Stevens was born in 1869 and graduated from the University of South Dakota in 1894. Five years later he received his master's degree at Yale. From 1899 to 1906 he taught modern languages at the South Dakota School of Mines. In July of 1907 he was appointed principal of Avery Institute at Charleston, South Carolina, by The American Missionary Association. In 1910 he was transferred to the presidency of Straight College in New Orleans. He resigned this position in 1916 to become acting professor of Psychology and Education at Carleton College. After two years he was called to the chair of Psychology at the University of South Dakota, where he remained until his death on January 28, 1937. In 1917 the University of South Dakota conferred on him the degree of Doctor of Laws.

Martha D. Shute

In October of 1916 The American Missionary Association appointed Miss Martha D. Shute principal of the school which it was then maintaining among the Mormons at Heber City, Utah. Three years later she was transferred to Kingsbury Academy at Vernal, Utah, which is noted for its remoteness from the railroad. In 1924 she was shifted to the school among Spanish speaking people at San Mateo, New Mexico, but was compelled to retire in November of that year because of feeble health. She made her home at Heber City, Utah until her death on March 22, 1937.

Georgia L. Ely

Two years spent as teacher in the American Collegiate Institute at Izmir, Turkey, gave Miss Ely a special interest in the problems of Greek and Armenian girls which was of great value to her in the work she took up after returning to America. After studying social work in Chicago and New York, and after experience with the United Charities of Chicago, the Red Cross in Brooklyn, and as head of a settlement in Birmingham, Alabama, she organized the International Institute in Buffalo at the request of the national board of the Y. W. C. A. Next she went to Poland as executive in charge of the Y. W. C. A. and in 1924 founded in Boston as a branch of the Y. W. C. A. the International

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Institute, which became an independent organization in 1935.

Here she has met again many of those she knew in Izmir, since the events of 1923 drove out the Armenians and Greeks and some of them have come to America. She has completely identified herself with the interests, particularly, of the alumnae of the American Collegiate Institute of Izmir. Her choice of work in Turkey may have been influenced by the lives of her relatives, the Misses Charlotte and Mary Ely who labored so many years in Bitlis of the Eastern Turkey Mission. She has had, at least, the utter devotion to her work and to those for whom she spent herself that was theirs, and, like them she received in return their uttermost trust and affection. The Institute met a great loss when she died on May 1. Her home was in Olivet, Michigan and she was an alumna of Olivet College.

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Annie Prey Jorgensen

Mrs. Annie Prey Jorgensen, wife of Rev. Theodore Jorgensen of Sorum, South Dakota, and for some years a worker with her husband under our Home Mission Board, passed away March 18 after a long illness.

She was born at Roca near Lincoln, Nebraska in 1873. After her graduation from the University of that state —from which, by the way, she secured a Master's degree—she served three years as head of the English Department of York College. There she met Mr. Jorgensen whom she married in 1902.

After some years in the Congregational ministry in Iowa and Nebraska, they moved (1915) to Perkins County, South Dakota, to take up educational work at Thrall Academy. This later became Sorum High School, and Mrs. Jorgensen was engaged in this work until her last illness.

In her earlier days Mrs. Jorgensen was a woman of exceptional health and physical strength, and all through her life she abounded in courage and cheer. She was noted for her "radiant

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personality and humor." She was endowed with an uncanny knowledge of life which the wise men cannot well explain. She was a great worker as she was a great mother. She never spared herself. Her husband and five children and countless friends in church, school and community in different states bear grateful testimony to her spirit and life.

The Chronicle

APPOINTMENT

Rev. and Mrs. Robert B. Whitaker of Freewater, Oregon, reappointed to the North China Mission, April 13.

FURLOUGHS AUTHORIZED

Miss Alzina C. Munger of the North China Mission, beginning immediately

Mrs. Alma S. Woodruff of the Near East Mission, beginning in July, 1937.

SAILED FOR THE FIELD

Dr. Albert W. Dewey, from New York, May 8, returning to the Near East Mission.

Dr. and Mrs. James B. McCord, from New York, May 1, returning to the South Africa Mission.

ARRIVALS FROM THE FIELD

Miss F. Louise Rounds of Sachikela, West Central Africa, in Boston, April 11.

Miss Agnes Fenenga of Aleppo, Syria, in New York, April 18.

MARRIAGE

Dr. W. L. Thompson of East Africa Mission and Eloise Maroy, May 11, at Penney Farms, Fla.

BIRTHS

Com. and Mrs. Donald Royce (Miss Mabel Pihl of the A.C.I., Smyrna, 1926–29), twin daughters, Priscilla and Phebe, at Coronado, California, December 5, 1936.

Rev. and Mrs. Martin Fouts, a son, March 20, at Binger, Oklahoma.

Rev. and Mrs. Robert Hargis, a son, Robert Ted, April 22, at Sabetha, Kansas.

Rev. and Mrs. C. F. Parker, a daughter, Catherine Josephine, April 24, at Prescott, Arizona.

Rev. and Mrs. Robert F. R. Peters, a son, Robert Fitz-Randolph II, April 24, at Bridgeport, Connecticut.

Mr. and Mrs. F. Sidney Wilder (Mr. Wilder, 1928–33, in the Marathi Mission, India), a son, Morris Sidney, April 24, at Chapel Hill, N. C.

DEATHS

Elbert M. Stevens, LL.D., former principal and president of American Missionary Association of Schools, January 28, at Vermilion, S. D.

Miss Martha D. Shute, former teacher and principal in American Missionary Association Schools, March 22, at Heber City, Utah.

Mrs. Susan H. C. (Charles N.) Ransom, missionary in South Africa 1890 to 1926, April 26, at Auburndale, Massachusetts.

Mrs. Annie Prey Jorgensen, wife of Rev. Theodore Jorgensen, March 18, at Sorum, South Dakota.

Miss Georgia L. Ely, for two years teacher at Izmir, Turkey, May 1, at Cambridge, Massachusetts.

Miss Alice P. Adams, missionary in Japan 1890–1936, May 9, at Newton, Massachusetts.

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